

**SACRAMENTO HISTORY CENTER  
SACRAMENTO ETHNIC COMMUNITIES SURVEY ORAL HISTORY CARD**

**Respondent:** CASTRO, Elizabeth Betty Murray

Nisenan-Hawaiian

Retired farm worker/ Elder in the Indian community at Auburn, Calif.

Time range covered ca. 1890-1983

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**Interviewer:** Elizabeth McKee

**Date(s):** 12-15-83

**Length(s):**  $\frac{1}{2}$  hr

**Language(s):** English

**Setting(s):** Respondent's home on Indian Rancheria Road, Auburn, Calif

**Major Topic(s):**

Castro's parents

Auburn Indian Rancheria

Castro's husband Dal's painting

**Comments:**

**Future Issues/Topics:**

**Restriction(s) on Use:**

☒ Tape ☐ Index ☐ Summary ☐ Transcription ☐ CC ☐ W-Int

SACRAMENTO ETHNIC HISTORY SURVEY BIOGRAPHICAL SHEET

PERSONAL DATA:

Name: Elizabeth Betty Castro

Address: 945 Indian Rancheria Rd  
Auburn, CA 95603

Phone: (hm) 1-823-6499 (wk)

Ethnic Affiliation or Identification: Nisenan, Hawaiian

Date of Birth: April 22, 1912

Place of Birth: Auburn

Father's Name: Michael Corkin Murray

Father's Occupation: laborer

Mother's Name: (include maiden name) Viola Kahuka Ka'ala  
Murray Murray

Mother's Occupation: laborer

Number and Sex of Siblings: 1 brother, 5 sisters (7 in all)

Subject's Length of Residence in Sacramento: Auburn, on and  
off for whole life

Other Important Biographical Information:

married to artist Dalbert S. Castro



Elizabeth Castro Interview  
by Elizabeth McKee, SECS  
[with Dal Castro, respondent's husband present]

December 15, 1983

Index Side A

- :45 Elizabeth Castro was born April 22, 1912 to Viola Kaāla Murray Murray and Michael Corkin Murray.
- 1:20 Castro's mother was Maidu-Hawaiian and her father was Maidu-Chileno-Irish.
- 2:45 Castro's mother was born at Pusune [now Discovery Park] in 1890 and her father was born in 1860 at Nashville, El Dorado County.
- 4:00 Castro's mother spoke English and a few words of Maidu and Hawaiian. Castro's father spoke Maidu and Spanish. Castro learned Maidu from her father and two "uncles."
- 5:00 Castro lived part of her youth on Sacramento Valley farms, in the Sloughhouse area and other places.
- 6:25 Talking of the history of the Auburn Indian rancheria, Castro says that the Maidu had several early camps there, including Hu ul, which the railroad dislocated in the 1860s. The camp moved several miles away to the Skyridge area until 1905, when the roundhouse there was burned down after a smallpox outbreak.
- 8:20 In 1916 the government established the rancheria.
- 9:50 The first residents were the Josephine Fawney family. Then the Murray family moved there.
- 10:50 Around 1921 the Starkey family from Amador County moved into the area. In the 1930s the Ray family, Miwoks from Amador County, moved to the rancheria.
- 11:25 The Hill Church was established in November 1931. Formerly services were held outdoors next to the roundhouse.
- 12:35 The rancheria was terminated in April of 1960. [The Handbook of North American Indians indicates this happened in 1958]. Castro liked termination because the property became their own.
- 13:40 The government had promised the rancheria people utilities since 1922. They didn't get electricity

## Index Side A (cont.)

until 1946 and water until 1952.

- 15:50 There was a special Indian Wing at the Weimar Hospital, [near Auburn, California] in the 1940s.
- 17:30 In 1928 Castro had her first contact with the Bureau of Indian Affairs agent in the Fruit Building at 5th and L or K Streets. She went there with a friend seeking a timber payment. [This was in Sacramento]
- 19:30 In 1955 she married Dalbert Castro, a Maidu and the son of Rodrigo and Marian McGill Castro.
- 21:15 Dal Castro served four years in the U.S. Navy, then worked in the Lincoln area clay mines. He later worked in the mills and is now an artist.
- 22:50 Mrs. Castro describes one of Dal Castro's paintings as being of the Maidu Walk, the 1860s removal of Maidu to Round Valley Reservation, in Mendocino County.
- 24:50 Mrs. Castro describes another painting as being of Indian hop field workers near Watt Avenue.
- 26:40 [She is looking at a photo of a painting]
- 27:30 Dal Castro's paintings have been exhibited in numerous places, including Albuquerque, New Mexico, Auburn, California, and Folsom, California galleries.
- 28:30 Dal Castro has been painting four ten years, partly in response to the vagaries of seasonal mill work.

Elizabeth Castro Interview

January 19, 1984

by Elizabeth McKee, SECS

[with Dal Castro, respondent's husband present]

## Index Side A

- :45 Her mother was born and raised at Pusune. The family was large and had three scows to live in.
- 1:25 Her mother's [Viola Murray's] father worked on the snag boats then.
- 3:00 Viola Murray was born at Pusune in 1890 and lived there until 1901 when the family moved to Vernon/Verona which was about ten miles up the Sacramento River.
- 4:20 Most of the inter-ethnic marriages in the river communities were between Hawaiian men and Indian women. Some Indian women settled down with Chinese men.
- 5:50 Alec Johnson bought fish from the Pusune people. He was situated on Front Street in the 1890s.
- 7:45 Maidu and Hawaiian were spoken at Pusune.
- 8:00 There were no Maidu ceremonies there but there was a May celebration (presumably Hawaiian) at which the people would float their boats to the point and back while singing songs. Then they would have a feast.
- 9:50 Viola Murray went with her mother and sister to a Big Time at Shingle Springs. There were so many Indians and so many of them in mourning attire that young Viola was frightened.
- 13:25 In the summer the Hawaiians built a vine bridge across from Pusune to the Sacramento side of the river. They would go to Front Street and congregate at Manuel Lewis' saloon.
- 17:25 After Viola Murray married [Michael Corkin Murray] in Yuba City, they settled on Kimball-Upson land down-river from Sacramento. There he did ranch work.
- 18:35 When the 1906 earthquake rocked the area, Viola Murray rowed from Verona to near Rio Vista to see if her husband was okay.

- 22:40 Elizabeth Castro was raised at the Auburn Rancheria. As a child she went with her mother to the fields.
- 23:00 It was unusual in those days for an Indian child to go to public school. Her father fought to get her into public school in Auburn.
- 25:25 They would work the fruit fields until mid-August and then work the hop fields, such as George Wittenbrook's hop ranch on Watt Avenue. They would also go to the Sloughhouse area for hop work, or pick prunes, tomatoes, corn, beans, and such. As Elizabeth Castro helped out by gleaning, she was not in school much.
- 27:00 The Gilberts were another Indian family with children in public school then. There were some older local Indian children about that time at the Indian boarding school at Greenville.
- 30:00 Castro entered school in 1918. She had six sisters and one brother.

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- :00 [blank tape until 1:10]
- 1:10 "Old Man" Murray [Castro's father] was against Indian boarding schools. There had been an Indian [day?] school at Long Valley, near Auburn, which was closed about 1917.
- 2:40 As a child Castro spoke Maidu, a little Spanish, a little Hawaiian, and English.
- 3:35 Castro recites a Maidu children's poem/song.
- 6:00 She learned most of her Maidu from her "Uncles" Kip and Henry [older family members who spent a lot of time with the children].
- 8:20 Uncle Henry died in 1925. They held the mourning ceremony for three nights in the roundhouse near the Castro house [where she now lives on the Rancheria].
- 10:40 The roundhouse was built in 1922. It was later moved up the hill [about 700 yards away].
- 11:50 Around 1920 [in April 1924] she attended a Big Time

at the roundhouse of Charlie Maximo [near Ione]. During the day the younger people danced "white man" dances on a platform that they built.

- 12:45 Jim Dick [grandfather to Mrs. Castro's husband] sponsored Big Times at Auburn. [He was headman in the area in the 1910s and 1920s.]
- 13:10 At the [1924] Ione Big Time were Billy Joe, Alec Blue, Charlie Maximo, and Martha Jameson LeMay.
- 14:40 They burnt a straw figure of an Indian to protest the old racist term for Indians.
- 17:10 Louie Oliver was an Ione area elder. He was uncle to the Ray family at Auburn.
- 22:40 Many Indians lived in the Elk Grove area. Some lived there year-round and cut wood for the kilns at the Ben Hoover hop ranch.
- 24:00 In the 1920s Gypsies, Chinese, Russians, Blacks, and Mexicans worked the fields.
- 25:10 The Russians would hold church on Sunday in the fields.
- 27:00 Some Indians married into Russian families now settled in Broderick.
- 28:00 Castro learned to drive in the seventh grade, in order to get her family to work in the fields. They would travel as far as Santa Rosa, Sebastopol, and Healdsburg to work the fruit ranches.
- 29:30 It was hard to find work in the 1930s. Castro's father found work in the slaughterhouse in Auburn. The last time that she worked the fields was in the 1930s and the last time that she worked the fruit sheds was in the 1950s.

Native Americans-Castro, Elizabeth Betty Murray; December 15<sup>th</sup>, 1983  
The Center for Sacramento History Sacramento Ethnic Community Survey:  
1983/146

### Betty Castro Oral History

EM: This is Elizabeth McKee of the Sacramento Ethnic Community Survey speaking with Mrs. Betty Castro on December 15<sup>th</sup>, 1983 at her home in Auburn. Mrs. Castro speaks of her family background, the history of the Auburn Indian Rancheria, and of her husband Dal Castro's' paintings which are inspired by Maidu history and folklore.

EM: Mrs. Castro...when were you born?

BC: April 22<sup>nd</sup>, 1912

EM: And where were you born?

BC: Here at Auburn.

EM: What were your parent's names?

BC: My mother was Viola Kahuka Kaola Murray

EM: And your father?

BC: My father was Michael Corkin Murray. No white!

EM: What was their ethnic background?

BC: By that what was my mom's... (Inaudible) She was Maidu and Hawaiian because her father was Hawaiian. Her mother was half breed Maidu and Hawaiian...my grandmother. So that made mom well more Hawaiian than Indian...Maidu

EM: What were her parent's names?

BC: My grandmother's name was Anna Rose Hill and, oh my grandfather was Jim Namew Murray

EM: What was your father's background?

BC: His mother was Maidu and Chileno. Uh, Spanish... you know from Chile. But she was born in California. And her name was Alisa Garcia. And my grandfather was a white man, he was an Irish born in...in County Cork, Ireland.

EM: And his name was?



BC: Tom Murray.

EM: Where was your mother born?

BC: Mom was born at Pusune. Which is now...? What is it? (Dal Castro is heard in the background answering) Discovery Park. But in Maidu it is Pusune. Right at the forks of the Sacramento and American River....oh, it's Discovery Park now!

EM: And where was your father born?

BC: My dad was born over here at Nashville (?) on the Cosumnes River in El Dorado County.

EM: When was your mother born?

BC: 1890.

EM: When was your father born?

BC: Oh jiminy...as I called him "Old Man" Murray...18...60...1860. If I'm not makin a mistake....it may be older than that...but just about 1860.

EM: What was your parent's religion?

BC: Dad was baptized Catholic but Mom wasn't...no. If there was a church she went to she liked to go, she went then, but it didn't make no difference.

EM: What languages did they speak?

BC: My dad spoke Maidu and Spanish. Mom, she spoke uh... English. She knew words in Maidu and in Hawaiian....words...not conversation but words she would say. Like when she'd tell us kids what to get if she wanted tobacco or if she wanted matches or like... bread something in that order. But not a conversation, English is what she spoke.

EM: What languages do you speak?

BC: I speak Maidu and I speak Spanish, which my dad learnt me, and English.

EM: How did you come to speak Maidu?

BC: Between my dad and two uncles and that... I was around so much these two uncles... they're the ones that learnt me the Maidu language since I was a little kid.

EM: Did you spend most of your life in Auburn or have you lived elsewhere?



BC: Other places, yes. From ranches like in the hop fields and cornfields wherever we worked if we worked in the beans corn now that's down the valley. And uh, like all down Sacramento Valley...like say ....from... out to...oh, that Palo Mano. I told you (inaudible, Dal Castro and Elizabeth McKee can be heard in the background helping Betty Castro) out to Rancho Murrieta. And I just say Palo Mano because that's the name in Maidu. And then my dad worked for that Tom...Chanley...Hanley...whatever...Grandly...Grandley was the name. And he had a lease on that property. So that was on the corn, beans, and tomatoes. That's where we lived quite a bit. And I didn't go to school there. I could have gone to school in Sloughouse or out to ...Twin...is that Twin Bridges (Dal Castro is heard in the background confirming) but I didn't.

EM: Do you know what the history of this Rancheria is?

BC: Right... this injun camp right here? Yes. Way back in early times when the Maidu's started out they...there... is an injun camp down here and we call it, "Ha-alee." Well from there many, many years they moved over here to, "Ho-lu" as we call it. As the railroad come in the Indians had to move way back in the 1860 they moved up there to...oh..."Ha-lu-choo," and that in white man...the name of it is...um...(Dal Castro answers, "Skyridge")...Skyridge. So they were there until they run...had to burn the roundhouse up on account of small pox.

EM: And when was this?

BC: This was 19...5 (1905). From way in the 60's to 19...5, that was many years ago. And that was where, Dal's grandpa originate from because he didn't born there but he was born over "Ho-lu" but they moved up there to this..."ha-lu...choo."

EM: And Dal's grandpas' name was?

BC: Jim Dick. His name was Jim Dick. And he was Chief of our tribe.

EM: How did the government get involved? Setting up the Rancheria?

BC: Well, way back there in my dad was into that. He...he worked with a man from the Indian agency by the name of John Terrill. Now that was back in 1916 and my dad and another man went with John Terrill to all these reservations. They started over in Shingle Springs, come over to Oregon, went to Colfax. And uh, that was, so they did for reservations. And this was a reservation since 1916 before that it was injun camp. What I mean by injun camp is Indians lived here. Because they moved from "Ha-lu-choo" down here after that 19...5 burning of the roundhouse to get rid of it because it was already all germed. So many people like I had said, there was one Indian lady who had a baby, a newborn baby, maybe 8 months old she was still nursing on breast. She had smallpox, died, and that baby lived to be a grown woman. Of course, she's dead now but she never got no small box. And you know, old timers

wanted to kill her because they thought it was a bad, bad thing that she should live and not get smallpox and die. There was one man and woman who run away and who took her and raised her as their own child.

EM: Where did they raise her?

BC: They raised her up here, well it was Jim Dick and he raised her as his own daughter. And that is Dal's mama.

EM: Who first lived here when they set it up as a Rancheria?

BC: Oh, there was oh, a Josie Fawney, her name was Josephine Fawney. And she was Maidu. I don't know what her father would have been but she married a man by the name of Fawney and he was Indian. She lived here and then in 1916 my mom and dad moved here because it was a place for homeless Indians. So my mom had lived here since then on this reservation. Only I never said reservation, only Rancheria, I called it "injun camp" to this day I say "injun camp." Well...that...

EM: Did anyone else move here later?

BC: Oh, after we were here we had been here at least...about 5 years later a family from Amador County they came, the Starkey's, but they didn't live on the reservation they lived in Placer County. But they would come here, have camp, and then when they would get to work they would move back on the ranches. But um then in 1930, 31, 32, 33, or late 30's the Ray family moved here and they were Miwok's from over there in Amador County.

EM: When was the Hill Church established?

BC: The Church, that was you know... November of ...1930...1931. I am going back to there because one of my sisters died in 1930 and they used to have church outside of the roundhouse when the roundhouse was standing. And they had preachers come in and oh, have their services and the Indians would go to their church...open...open church in the summertime. So, in...she passed away in 30...in 31 this Indian church started up in November of 1931. And of course, my mother used to go, there was nothing else to do, something for her to go. My dad he went in later years, he went, you know...too far to go into town and would rather go here. But that's when this church started on the reservation.

EM: When was the Rancheria terminated?

BC: In April of 1960. Wasn't it in April of 1960 when you stretched the wire fence here? (Asking Dal Castro, he affirms) Yeah that's when it was. Terminated 1960 by the papers we have.

EM: How did you feel about termination?

BC: You know we like it. I like it very well. At least it's our own property because under the government, being a ward to the government, we were living here of course we could vote, we could do anything we wanted, but we really didn't own the property. And I like it as it is I mean I like to have our own property. We pay taxes and because many years...it's always been promises but never got nothing done. Like I had mentioned we didn't get our water until about 19...god...50.. (Dal Castro is heard answer, "52") 52. Now we did, let's see, when was electric in... (Dal Castro is heard saying, "46, I think") electric 46. Yes, and just think way back there in 1922 we were promised we were gonna get, water, electric, and one...what was it going to be a donkey or something, a plow oh boy we was gonna get all of that. So from 22 to 46, we had to all that time, we was carrying water like since the time my mom moved to this reservation. We carried, my mom has pictures, well I don't have them right here with me they are down in the museum. Where she was pushing wheelbarrow along with my grandma and dad hauling water from ditch. And we carried right from down here... up here.... we used to be up there as we moved down a little closer to the ditch. But all those years we carried water.

EM: Up there means a few hundred yards away?

BC: Let's see, we are exactly 100 feet from the ditch, 125 feet up here. The reason I know, is because this has been several years back, and this woman up here had run out of water. And she had run out of water because they're getting water from the government in that tank up there on the hill. And their water run out, so I felt sorry for her, so I put all our hoses together which was 125 feet, wasn't it? (Dal affirms) up here to her house. And that's how far we carried water.

EM: Were there any health facilities in the area that the government was involved with for the Indians?

BC: No, I can't say... like you mean...like doctors or what they have now?

EM: Or a hospital?

BC: Only one time and in the 40's, they had a wing at Weimar's for the Indian's purposely. Uh, just purposely for the Indians, when they had TB. But that was only when they had TB. No, when we got sick we went to county hospital. But before that you know we had to go see the supervisor. This is way back in the teens, if we got sick and had to go to the doctor, or the county hospital, we would have to go and see Old Bowington, and he was supervisor.

EM: Where was he?

BC: Here in town. Either he lived in Newcastle or here in Auburn. But I remember we'd go to the supervisor he was right at the town hospital to get an "Ok," so he signed a paper so we could go to see a doctor or get in the hospital.

EM: Was TB common back in the 40's?

BC: You know, I never knew too many to have TB. There was TB, yeah but I didn't know, I could count on my one hand at that time the people I knew who was at Weimar's in that Indian part of the...what do you call it...hospital. There was at least two or three in there, there might have been Indians from other parts of the country, I didn't know them but the ones I knew...I could...there was about 3 that I know of, and that died there.

EM: Was that a BIA hospital?

BC: No, we didn't have... you know I don't know when the BIA started...when did it start? Oh...the Bureau of Indian Affairs...huh? (Dal affirms) You know, we used to... we didn't do, because we didn't have no land or property but down here in the Fruit Building and that goes back...hell and Jesus when? Oh gracious, way in the 20's...

EM: Where's the building?

BC: Right on, it's on 5<sup>th</sup> and L or K. There's the bus station on 7<sup>th</sup> and L.

EM: In Sacramento?

BC: Uh-huh, Sacramento. Does the Fruit building still...well, I haven't seen it (Dal is heard in the background) is it on 5<sup>th</sup> and L...not 5<sup>th</sup> and I...somewhere there. And there was an Indian agent and the first one was in there was Hoops and Dalington. I had gone there with people but these people had, like up in Shasta, they had timber land and they could go there and draw the money, you know? But we didn't have such things as that.

EM: When you went with these people what years was this?

BC: I first went with a friend of mine and she lived up in Montgomery Creek and she had timberland. And her name was Dora Jackson and she had come to the hop fields but she needed a little more money, she wasn't making enough money in the hop fields by herself. So, I went with her to the Indian agent and I don't know, she got fifty or sixty dollars on her property or her timberland through Borrington (or Dalington). That's how I know they could get money but we never got none of that, not one penny, because we didn't have other than living on the reservation here.

EM: Was this in the 20's or 30's?

BC: 1928. That's when I first knew about this here Indian Agent being there at the Fruit Building.

EM: When did you marry?

BC: Oh land, I married about 1950...uh...what was it? What did I figure the other day? He was out of the Navy in 56'...55...uh...55, wasn't it? (Dal Castro confirms) I worked too many years, all the years I never married until later years.

EM: What is your husband's name?

BC: Dalbert S. Castro.

EM: And what is his background?

BC: He is Maidu and his father was well, his people born down there to Kadema, didn't they? (Dal confirms) Maidu....Castro is uh...cause he's a Spanish background...Mexican background. And so, his people come from Kadema so you see we (laughs) aren't too far from home anywhere's, are we?

EM: What were his parent's names?

BC: His father Rodrigo...was it?...Rodrigo Castro. I don't know, he must have had a middle name but I don't... and his mother was Marian...Lenore...McGill. M-C-G-I-double L. That's and somewhere there she had Scottish through her father, Harry McGill was her father, and somewhere there was Scottish.

EM: What kind of work has he done?

BC: Dal has done...he been...(laughs)...out of high school he served Navy, wasn't it? Four years Navy and got out of the Navy, he was already married, went to work, oh gracious, it was a pressman and uh, at pottery. But pottery in Lincoln, what do they call it? I call it Pottery...

EM: Clay mine?

BC: Clay...uh huh. (Betty and Dal speak-inaudible) So he worked there, I guess five years then he went into...was it the mills...it was the mills, wasn't it? He started working on this here...golf...what is it...out here to Auburn(Castro is heard answering, "Country Club") Country club, golf course and, then he went into the mills. And he worked in the mills until, what is it nine years ago? (Dal is heard confirming) Truck driver, he drove truck, delivered lumber, delivered houses, and then he went into the mills where he was a saw man.

EM: What is his occupation now?

BC: Now he's at home...he's an artist....Maidu...what is it...stories of Maidu tradition, isn't it? (Dal is heard confirming)

EM: Could you describe some of his paintings and the stories behind them?

BC: Well, the one painting he has done and it's when the whites, government I should say, drove our people from El Dorado, Placer, Nevada, Yuba county clear on across the valley to...I can never think of that reservation...(Dal Castro is heard in the background answering, "Round Valley") Round Valley Reservation. And so that's one of Dal's paintings he has. Old ladies, old men, little kids, and I had two aunties, Dal had one great-great aunty that went over and we don't know if they lived through it or not because old folks said they never seen them no more. Now either they died on the way or they died there we never knew because they had to ford the river and that was in the year of....oh gee, what did I say, 65' or 66' (Dal is heard in the background) when they drove...like the Trail of Tears only this is the Maidu Walk. And uh, the soldiers were on horseback and so the old people had said they had them little whips. And the only Indians that wasn't taken was if they was living with a white man, working on the ranch, and they had a white boss, you know? Like, ranch work, they didn't bother those but the ones that was camping here and there and the reason for that was because they found out it was costing too much to kill the Indians or shoot them I guess and to do that, to get them all over on the reservation. But you know, quite a few of them Maidu's come back, you know the ones that could, you know, young enough to make the trip back, they had to walk back, so many came back.

And then course, another painting is where we spent so much hop picking days in the days even my grandma, it was Woodenbrook hop field, and my mom had to pick hops there and I picked hops there after I grewed up well even in kid time. Now, that hop field, the Woodenbrook hop field, is that Watt...Watt Avenue...am I right? (Dal Castro is heard confirming) And it goes, that was Kadema, most of the people... I didn't stay at Kadema but my mom and grandma had stayed at Kadema. And, now there's a bridge there, which it never was before. And that was big injun camp, even the Roundhouse they had there at Kadema. And this Woodenbrook, and that's why I was asking I wonder if there are any more Woodenbrook people, I just wondered because the old guy that runned the hop field I remember seeing was George Woodenbrook. And he had to be German by that name, I never knew, but... and that, like I say, I don't rightly know when that went out of business because oh...gracious we used to go to Gibbens Hop Field which is up at Fair Oaks, we call it "Ah-Nah-Pee." And we pick hops there, that's Gibbens Hop Ranch.

EM: Does your husband do any paintings of traditional stories?

BC: Oh yes, uh-huh. It's tradition painting, maybe I am making a mistake but it is tradition, isn't it? It's early times... the way our people gathered acorn and not too much hunting, because my husband's not a hunter, and to kill animals we are both against that. We eat meat, I'm not saying we don't eat meat, instead I feed...I feed the birds, I feed the squirrels. Can you imagine an old woman buying walnuts for squirrels? I do. Sometimes, I get down in our acorn bin and I get acorn and I sit out for that poor little squirrel. I guess he got more to eat than my...(laughs)

EM: Are your husband's paintings exhibited anywhere?



BC: Exhibited in Tahlequah, Oklahoma and you have some in Albuquerque in the galleries. And he did have in (Dal Castro is heard saying, "Phoenix")... what was the name of that?...(Dal Castro again answers, "Phoenix") Phoenix, Arizona and at, where's the first capitol...Mexicans come there....it's a big...

EM: Santa Fe?

BC: Santa Fe (Laughs) you knew, where it is...Santa Fe. And then of course around here, he has in... Auburn there's a gallery, at Folsom there's a gallery, he has paintings there and whenever he gets a show going. And then he has people coming in here to see his paintings and they buy here at home because he has his own gallery...well, studio I guess he'd call it. So, that's what he does for a living.

EM: How long has he been painting?

BC: I would say...ten years (Dal Castro confirms) ten long years he's been doing his artwork. And he wouldn't have gotten into that but as he was working like I say, working in the mills, just before the holidays they would lay him off, you know like Thanksgiving? Just when about when we needed the money most for the Christmas holiday they would lay him off from work. And I used to tell him, "When they need you in summer there they got you, and when we need the very best for winter, maybe celebrate through the winter season, then you're laid off. Why don't you go back...I know that you can do artwork!" Because in high school he did artwork. Well, it wasn't, oh, what you'd call fancy stuff. Now for instance making this here (BC indicates something in the room) that is old. That is, he made that in high school, this here coffee table. Other things too, didn't you? (Dal Castro confirms) We don't have them, we don't have them here with us. But I told him, "Why don't you do that, I know you can." So he started in, which I am very happy.

End tape.

28:30

Native Americans-Castro, Elizabeth Betty Murray; January 19<sup>th</sup>, 1984-Side A

The Center for Sacramento History Sacramento Ethnic Community Survey:  
1983/146

Betty Castro Oral History

EM: This is Elizabeth McKee of the Sacramento Ethnic Community Survey speaking with Mrs. Elizabeth Castro at her home in Auburn on January 19<sup>th</sup>, 1984. Mrs. Castro talks of her mother's childhood at the Indian/Hawaiian communities of Pusune and Verona located on the Sacramento River, she talks of the Indian Big Times held in the 1910's and the 1920s at Shingle Springs, Ione, and other places, and she describes her families agricultural work in the Sacramento Valley.



EM: Mrs. Castro, what do you know about your mother's childhood?

BC: Oh, what I know, what she told me was she was born and raised at Pusune. Which is the, oh, Discovery Park now but in Maidu, its Pusune. And, born in the scow there. Scow today I think are houseboats that's what you'd call them. But uh, she told me her father had three, because of such a big family and they were all connected together. One served as kitchen, cookhouse, you know what I mean, dining room and all. And so her father worked on the snag boats, along fishing. So when his days were stuck on snag boat, and she was a girl, her and her oldest sister they would go right along with him and help, and go up the, what were those...seines...the nets I'm talking about...and the trout line. And you see me talking with my hands too... and...so that's how she was raised, on the river.... fished, that's all she ever knew. And, sometime my grandmother went along with them. Then they had these fish carts...I don't think you've seen them, but they were just like a boat in every way, and I have seen them. And it was about a good inch slats, and they would empty their nets into this to keep the fish alive, and then go get some more so...I don't know what the term would be but you know what I mean...to hook...not hook...what is the word for throwing out and catching in the fish....net it in? I don't know but you know what I...it has some...some...sometime maybe you will hear the word back. But that's what she did and that's how she was raised there. From 1890, that's when she born, until oh... Jesus...01...1901 or so...when my grandfather moved and he moved up there to Ver...Vernon; I say...we all say Vernon but its Verona. And that's 10 miles up the Sacramento River going north from Sacramento. And he built on the levee, levee or river bank, but for some reason he didn't like it where he was so he went to the "Point." And the Indian name for that point was, "alass." The Sacramento River on the right side, and the Feather on the left. That's where they lived until she met my dad. Good...but what else is new...

EM: Were most of the men in the community at Pusune Hawaiian?

BC: Quite a few because quite a few Hawaiians got ah...I say...I'm gonna say...because they didn't marry they got themselves an injun woman. I mean, injun woman, Indian lady, and then they raised a family. That's where the Cooks come in. He was a Kanaka... Hawaiian. If I say Kanaka, I mean Hawaiian. And the Spencer's and the Ma'hous, holy Christ, .so many, there are so many of the names I can't ...oh, O'Connell's, O'Connell's. And, some even had China men, settled down to China men...

EM: Were there any Hawaiian women?

BC: Not to my...my mom had an aunt, Lily Spencer. And she was buried, mom says, right up that....that cemetery at Pusune. That Pusune, (speaking to someone) how long ago was that when we asked to go down there and sort of look for our people down there even your other grandma there...ten years ago...Dennis Banks had something to do with it...ten years ago. But anyway, that woman was Hawaiian. She

was Hawaiian, at least to my grandfather, and she was a Spencer, Lily Spencer. But other Hawaiian women, no. Mostly, the men.

EM: Did the fishermen in the community sell their fish outside to uh, say into the city, Sacramento?

BC: Oh they did, they there was Alec Johnson, my mom never did dare forget the name of the fella that brought the fish in right there on Front Street. And his name was Alec Johnson and he peddled his stores and I guess I never forgot because she talked about him so much. To that one Alec Johnson and was a Johnny Lewis used to buy fish from my grandfather and the Ma'Hous and K'auas and then they would come from town over to well my grandfather had his scows and they would buy fish there, you know? Whichever, my mom said sometime that he would sell four or five depending on how many fish people wanted to have for supper or whatever kind of meal. I don't know how much pound or anything or how much price of one fish was, salmon I think had to have done better because I think mom said the salmon brought in two dollars, two dollars in those days, her days was good money (laughs).

EM: Were Mr. Lewis or Mr. Johnson Indian?

BC: No, Lewis was...my mom said she thought he was half pi-l-ee ....Colored...nigger...but Alec Johnson was a white man. And uh, he, I don't know, what she said he would come down to Front Street with his horse and wagon and they would load fish like cart load you know because he brought so much from the fisherman.

EM: What languages were spoken at Pusune?

BC: Maidu and the Hawaiian because so many of them had Hawaiian fathers learnt their kids Hawaiian and their mama's learnt them Maidu. So, they spoke two languages.

EM: Were there any ceremonies, either Hawaiian or Maidu, held at Pusune?

BC: No Maidu but mom said sometime in May and she couldn't what she told me I can't remember the exact date, in May all of the Hawaiians would get together and they'd have like lanterns or candle on the boats and they'd sort of up and down the river there down to where it would come to the point, turn round' come back and they'd be singing, and that was usually night time. That was a Hawaiian, I don't know, maybe it was a Luau...she said a big wing-ding that's what they had. And of course they had their fish and poi but this was done at nighttime and could have been account of the Old King over in Hawaii maybe, she never knew. That's all I knew about it.

EM: Did your mother tell you any stories about the King coming to visit?

BC: Oh yes, this Old King... whatever. She said that she had heard that he was a oh you were supposed to bend down and you know, a courtesy. She said that she didn't because when she looked to see when this old guy was coming with my grandfather she said, "Oh, you're just another old Kanaka." Old man, you know. And she said she wasn't going to bend down to him. She said then she knew because the old fossil was drunk,...He was just like any other Kanaka and so that's what she thought about him.

EM: Was there any Big Times that the family travelled to?

BC: No... my mom...yes...yes and no. My mom said that once when something was going on up at Shingle Springs it was a Big Time. Her and her sister and uh, a couple of the small boys got on a train there in Sacramento and took the train to Shingle. Now she said she knew she went through Folsom, so what train this is to and on to Placerville. And they got off at Shingle Springs and there was a Big Time there at Green Store. Oh, you speak to some of the people there and remember exactly where the old Green Store was. But it wasn't always a grocery that was Indian camp. Uh, let me see, this here Green Store we know now they got on the reservation is not the original Green Store. Where old Iqyum Jack got killed, was it? (Dal Castro in the background confirms) That's a different Green Store. And so my mom said that, oh there was Indians over there on the hillside, you know she had seen so many Kanakas she was even afraid of the injuns, can you imagine? And she said, her mother scolded her and said, "You're an Indian, what's the matter with you? I'm talking Indian to you and you don't know you're Indian." But mom said there was so many because a lot of women were in mourning. It was sort of a Big Time for mourning, burning, I'm going to tell you about that. These women they lost their husbands or mothers and fathers, so the old people, when they did that, they took this here pitch with ashes, black ashes out of the fire maybe charcoal. And this here black water, out of the water oak, I don't know if you've ever seen that but some of the big old, old trees they sort of leak black water, I don't know if you've seen. But they'd make that and so that's what they'd put on and the hair was covered and smear on their hair and they were mourning. And I guess that's what scared my mother because she had to be a girl of oh, maybe 10 but she said she remembered that quite well. And but she said she sure caught it because her mother couldn't figure out why she was afraid of the Indians. But you take a whole hillside of Nisesnan's you are going to be afraid of them because so many. And I guess they had their dance group and mourning and that way. That's all she told me about that.

EM: How many brothers and sisters did she have?

BC: Oh that family was all and all it was about 15 there was about 15 of them. Because there was, oh there...I never knew all their names. All I can There was Nimauw (SP?), there was Jim, there was Ka-mikey-mikey (SP?), of course my mom, and her sister, older sister, oh gracious, I couldn't name all of them.

EM: Um, where did the people from Pusune go in Sacramento for social things?

BC: For social things...

EM: Say church or dancing or...

BC: Now my mom said that when they would leave Pusune there, go across the river, she said summer time the Kanaka's built their own bridge out of grapevines like they did in the Highlands, you know? Only they didn't have grape there but here they had grape...and they would go on that grape swimming bridge. But in the wintertime it would wash away the high water. But she said they would go over, they would go right through, right from Pusune there's an old building there on the Sacramento side, I don't know what "Powder" house or what it was, but it still stands there. And she said they went right through the...the...what do you call that "Greg Road?" ....(Dal Castro heard in the background)...the trains come in through from hell and gone (Dal Castro heard in the background)...right there through the railroad and she used to point out the trail to us you know. "Right through here is where we had our trail." All the Indians walking one behind the other like Chinamen and they'd go to Front Street. Front Street was a great thing because nobody bothered you if they wanted to go to a restaurant or...Kanaka's were always great to drink. So this here she said there was Manuel Lewis...she used to think she was something to this, Johnny Lewis. Uh, that bought the fish but Manuel Lewis had a saloon. That she said that's where all the Kanaka's and some of the Indian women spent all their time. But dancing, no... not even, she said they didn't even have Maidu Big Times there at Pusune.

EM: Did they go to church in Sacramento?

BC: No, no, I don't ....I asked mom, "When did you go to church?" "Oh," she said "I didn't even go to church until after my kids was born." Oh you know, these people...oh ...they wasn't these here...Pentecostal then but people would go have their church like in schools and stuff. She said her kids was good size when her and Old Man Murray, my dad, went to one of these...what were they....church...what did they call them ...not fellowship...just for the night you know, preaching trying to convert somebody. She said she knew that these preacher, women preacher, men preacher, wanted to convert the poor old injuns.

EM: Was this up in Vernon?

BC: No, this was when mom and dad married they worked around down in the valleys and then they came up here and lived. So it was wherever someone would invite them to uh, oh a church or a hall to church. You know, but Old Man Murray was Catholic, naturally but mom didn't belong to any.

EM: Where did she meet her husband?

BC: She met him down there at the wharf right on the Sacramento River and that's on Front Street. Seems as though my granddad had caught a sturgeon and I guess you could get sturgeons then there wasn't no fine or he wasn't thrown in jail because he had this...it seems like it was a big old hanging, you know a big old fish. And Old Man Murray, my dad, went to see the Kanaka's catching of a sturgeon and my mom was there and that's where they met right at that Front Street. There's no more dock there or anything.

EM: How old was she?

BC: Oh, my mom had to be 17, I guess. My dad was much older, older than my mom. That's where...and so they...the funny part of it they went clear to Yuba City to get married, why I don't know. I said, "Why'd you go?" I don't know, she didn't know why he went to Yuba City.

EM: Where did they settle when they were first married?

BC: They settled down there...oh shoot...he worked in every...Kimball-Upson had cattle and a big land grant on the way to Rio Vista at that time. I think from Rio Vista clear out to Dixon and my dad worked there...that's where they lived for the longest time. And then, I guess work scarce, he got tired of this kind of ranch work, plowing and stuff like...so they then they went...come back up in the valleys where there was prunes and hops...and then she could get out and do hop work and prune picking and stuff like that.

EM: So, did she have any stories about being on the river anything that happened to her about that period?

BC: There about the only thing she used to talk about and how foolish she was, she used to think about it after she got old, how she said she thought to herself, "What a crazy injun woman." Take one little kid of her own, her sister's kid, and go look to see how my dad was in the year they had the earthquake and that was in...that had to be in April, wasn't it? Seems like it was. And to go by boat from Verona clear on down to Rio Vista and uh...she said she told her mother, "I'm going to see how MC is," because that's what everybody called him. And granny said, "No you better wait here, he'll write or he'll come up." Mom said she couldn't stand it any longer she told, she said, "I'm going to take one of the boats." And she went got one kid and her sister's kid and uh, got the boat, it wasn't built for her, got the shotgun and the (inaudible) oh she had some injun bread...you don't know what injun bread is. But that's, you...it's baking powder, salt, and a lil grease and you knead it up to...not yeast, not yeast bread. And baking powder bread and you bake that in the oven...baking powder that thick for a bread pan...she took that for the kids to eat. So that's where she went along down the river. She said before she got to Elkhorn there was some people she knew well and she said one of them said, "Viola, watcha doing?" Viola was a doing. And she got down there early enough that you know I guess she didn't have to row too much because going down the stream took her. And



she said she knows she looked crazy as loon when she was going under the bridge people up there, I guess it was the I Street Bridge, looking down at that crazy woman going down the river in a boat. But she said she got down there and Old Man Murray worked at this Kimball-Upson place ranch along with Charley Jones. They were all in cahoots' working and so she said she tied the boat, dog hopped out, kids hopped out and she told the biggest kid of hers, "You go find Daddy." Well, went over the hill Old Man Murray said when he looked he seen kid, and he thought, "Whose this kid coming over?" He knew it was his kid. There was mom checking on the dog and the other kid but she stayed down there several days until they could find a person, you know in those days, somebody had a water boat. And for 10 dollars mom said that person would tow your boat back up the river wherever you was going. Ten dollars went clear to Verona. But anyhow they went, I guess they went by stage unless they rented a little...jitney...not jitney...I say jitney because horse and wagon... cart to get back to Vernon and that too, because somebody at Vernon could take it back., you know cause I think it was a five dollar fee seem like you paid for that transportation. Right at the livery station, she used to point that livery stable out, not too far from I street, the railroad depot was on I street, isn't it on I street ...isn't it? (Dal Castro confirms) and just across there, I guess where that old Chinese restaurant, what's that (Inaudible) somebody restaurant...you remember that old restaurant we went...that's where the livery station was ...where they rented their little jitney. I better, I better stop.

EM: What do you remember about your early childhood?

BC: My early childhood here, because I was born and raised here, was just having fun and uh, when mom would go to the fields to work, like here, in the spring thin I would be with her. That's when she, if she made me go to school, here in Auburn I want to tell you, it was one hell of a thing for an injun kid to go to school in Auburn. And there, the uh, principal or the supervisors would have the saying of, "Oh you Indian people have a school so you send your kids to the Indian school." My old dad fought tooth and nail to get me to go to school, I mean here because even the teachers they didn't give one hoot about an Indian kid in school. And...we had to...we had here in Auburn to buy our paper and pencil because oh I guess, we would have got it if we went and asked for it but...anyhow, I didn't give one hoot about school. I can remember when mom took me to school that first morning. I can remember that so well, because she let me off...oh, she took me, she tied...hitched the horse right up to the hitching rack right there on Lincoln Way. And we went on in, and I guess she signed me up, but I even remember that teachers names Annabelle Morgan, she was a pretty teacher.... land, if she wasn't pretty. But I don't know I thought on the whole that mom was better. And uh, I seen mom go out that door and I couldn't stand it, I start crying and I took after my mom, mom got down to the street, got in the buggy and took off and there I was going right up Lincoln Way yelling...no, it wasn't Lincoln Way, it was Rainbow (?) Avenue and I was a yelling, crying. And you know what she did, she got out and gave me a shaking like she always did, sent me back to school, you know the head a-wobbling. Oh, I think I...I'm not going to go home...I'll stay with some of these White people, or these

Chinamen, some Japs I was thinking, that's what I was going to do but I went home. And, my life here was just...it was a happy life.

EM: Did you go with your parent when they did work down in the valley?

BC: Oh yes, in the valleys, yes. When I was big enough, I would, when they would go down, they would work in the fruit here both of them, mom and dad both, and then when come about middle of August they would head for the hop field. Now that hop field down there we would go to mostly on Watt Avenue that was George Wittenbrook's hop ranch. And, we'd stay there and pick hops...I picked hops. And when that was done then sometime we'd stay there and if there was a tomato field or a cornfield you got into that. But then lots of time they went out to Sloughouse where there was more hops and down there, there was prunes we'd go into prunes and they picked prunes for uh...oh...Grinshaw's...some kind of Grinshaw...George Grinshaw they had prunes, oh gracious! And then after the prunes was tomatoes then there was the corn and beans. Oh, we did...my dad got into a hint of thrashing beans and like I say, we filled our sacks for the winter you know to bring it home after...well that was in November. So, you see I wasn't in school too much. When we'd come home from right down in the corn and the beans it would be in November there old injun would be in school and I guess they wondered why I was going to school so late. But I remember one time telling the teacher, "I have to work to help mama and papa because I pick up beans and I pick up potatoes." I guess that went over good they never said anything about it, never tried to drive me to Indian schools.

EM: Were you the only Indian child at Auburn then?

BC: No, no there was the Gilbert's there was some of the Wallace's, there was the Miguel's. Oh, my good god....

EM: And they were in public school?

BC: Uh, huh public school, yes.

EM: Were some of the children from around here sent away to school?

BC: Before the Indians started to fight back, yes because I was told that there was young men and women, already women, in schools like up in Greenville. Because one particular man, he was a young man, he was going to Greenville and he got his...his...what do you call it... oh.... Draft...so right from Indian school I guess he must have been 18, 19 years old and he was sent to Germany after the first World War. So there were quite a few that was sent to Indian schools like out in Nevada...Shaft (SP), Stewart or down to Sherman or even Chicmawa (SP). I don't know if, I don't know maybe if they had Riverside, I'm not too sure at that time they may have Riverside, I thought it was a new school but Stewart and Greenville I know was uh...oh gracious... I guess they were sending women to Greenville even as late



as 1920 because I have a picture of a couple of three girls and I know that was in 1919 taken at Greenville Indian School.

EM: What year did you enter school?

BC: 1918 was when I went to school, six years old...man! Many years ago.

EM: Did you have any brothers or sisters?

BC: Yes, I had six sisters, one brother. The brother I don't remember well, the sisters I do because there were two...three of them older than me. And the younger ones I never knew too well because they died. Mom lost, right up here, mom lost with the flu influenza about 1918...epidemic...she lost about four kids one right after the other and uh, how I never got the flu, I'll never know.

Native Americans-Castro, Elizabeth Betty Murray; January 19<sup>th</sup>, 1984-Side B

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Betty Castro Oral History

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BC: Old Man Murray was against the Indian School. He said, "All I've ever seen an Indian girls come back with a baby in their arm or they could fry potatoes." Other than that they couldn't cook nothing. And he said he didn't know if they learnt that

down there or was it it's pretty easy to have a baby but... That's why he said, "I don't want to send my kids to Indian school." He was really against it.

EM: Were you the first child, the first Indian child, to go to public school around here?

BC: Oh no, no there was there was the Gilberts, they was way older than me. They were here, oh...down here at Long Valley, which is about two good miles, and there was a school, Long Valley School, that's where the Indian kids from around here went. But that went out of commission about...oh gracious, seemed like mom said the end of that school was about 1917 or 18 because they started me here and that's when all those Auburn people were griping against having Indian kids at school. But uh, that's where they went after Long Valley. Which still stands, it stands, and it is oh, a clubhouse or voting...well in fact that's where we go to vote (Dal Castro says, "It's a grange.") a grange hall. And I think they have there a holy, rolly church there also. Excuse the word "holy roll church" ....whatever you call it... Pentecostal, I think.

EM: What languages did you speak as a child?

BC: Oh, I spoke Maidu, my dad talk Spanish to me because he could talk Spanish. And mom a little Hawaiian, so there was English, and uh, a little Spanish, a little Maidu, a little Kanaka. So, not too much Kanaka but it was a word. If she'd say, "Bring me salt" or "Bring me water," "Bring me tobacco" ...she smoked. "Bring me matches," or something like that...I knew what that was. Or, then of course, she'd well...she didn't talk a lot herself because I think she talked so much English.

EM: Could you tell me a short story or song in Maidu?

BC: Oh, I have a little, I have a little ditty that I had two uncles, which I loved very well, and uh, eh...I guess I loved them so much Uncle Henry and one was named Bill, Bill Freeman but he was always Uncle Kip... that was his nickname. So, they used to...one would tell it and then the other one would say, "Come on, let's sing." So this song I'm going to sing for you. It's uh,

Sings in Maidu (Start here)

Bow-yay-Bow  
Pa-la-la Bow  
Han-Bye (henye)-Bow  
Po-la-Bow

Let me see...

Hum, hum, bah

There's another word somewhere to add on..

Hey-con-ye Bow  
Chamba Bow  
Helo Bow

That's it cause that was the rabbit's road... quail road...and the (inaudible) and the cotton tail road...that "bow" means road and the (Dal Castro is heard in the background helping interpret) "chamba bow" that was the gray squirrel road and the "helo" is a ground squirrel and the "henye" that's.... (Dal Castro is heard answering, "Gopher") gopher. So that's what that was. Now that's a little lullaby, I guess they sang that to little babies, I guess but I used to sing it or they sang it. And Uncle Henry used to have his...his we call it "wallalook" ....what's that (EM heard answering, "Drum?") No, clapstick....(Dal Castro heard in the background, "Chack") Chack! You've seen Bill Franklin with that singing Indian songs with a "Chack." That "takem" (Dal Castro answers: Elderberry) Elderberry...elderberry stick and while I'll be singing oh you could see me just a wiggling, singing that song, raising hell. And he'd be just a keeping tune, and singing along with me, and Uncle Kip would too. Oh gracious...

EM: Did you learn a lot of your Maidu stories and words from them?

BC: Oh, most all of them. When they told...Uncle Henry would talk and tell stories he'd cussed... oh, he'd cussed. So when he'd tell me those stories and I'd go, "Oh mom, let me tell you a story Uncle Henry just told me about how the wind blowed, it blowed so badly," Oh, I just cussed like the dicken. Mom said, "Please, baby don't cuss." That's the way Uncle Henry tells it, that's how I tell it. And you know, to this day if I tell a story sometimes I cuss, oh gracious...too bad but I do it.

EM: Were they...how were your Uncle's related to you?

BC: Oh Uncle Henry, the one that would do the singing, and using his old "chack, chack" he was related to me through mom because he was married to mom's oldest sister. I guess she must have born way back in 19...or 1881. And so they raised children and so as the years goes on she passed away but Uncle Henry stayed around the family. And that's how he was my uncle he was mom's ex brother in law. Then Uncle Kip, Bill Freeman, he was a cousin to my dad and uh, his father was a white man, Albert Freeman, he was a white man and his mother, his mother was a sister to my Grandma, Lisa. Her name is Lisa, I called you... Lisa (speaking to someone in attendance.) But anyway they were sisters and so that's how he was a relative because he's my dad's cousin.

EM: And they were both older gentleman?

BC: Oh yes, Uncle Henry was oh, I guess when I was a kid he must have been up in his 60's. Uncle Kip he had to be somewheres in his forties... fifties...I don't know.

Cause I lost Uncle Henry in 1925 and I could never get over it because I loved him so much. When he passed away they had him in the roundhouse here, that's when the roundhouse was right straight out here, and I wanted to spend all my time with Uncle Henry in the roundhouse because I don't remember loving someone as much as I did him even like...I think more than my own dad, I think. I felt like that. That, um, they had uh they had uh three nights of Indian praying for him and they had, oh gracious, people that knew him from like El Dorado County, Amador County, and over in Yuba. He had a good friend over there, Elmer Thompson, and ole Dick...huh, oh gracious, Dick (inaudible)and ...I can't think of the other guy's name. But anyhow, it was a lot of three day, three-night sort of a mourning for the old fellow because he was an old timer. In ways he was a doctor you know to sing that...oh he knew how to gather medicine and stuff but mostly for singing.

Now this other Uncle he lived to be way up in his 90's and he died right here. I think you must remember or heard the name of Martha LeMay she thought she knew what she was doing with Indian medicine but I think that old lady just got the wrong thing to give him for, oh, he just had a bad, bad flu...asthma and she just gave him the wrong kind of medicine. No, wouldn't send the county hospital. So, he died right in mom's arms.

EM: Did they have a traditional ceremony for him too?

BC: Yes, uh-huh. Yes. Mom had that here for him.

EM: Did you still have the roundhouse then?

BC: Uh....no. Oh, the roundhouse had been, since the time I lost Uncle Henry, it had been moved from, up here, down there by the church. Eh, let me see that was 22 they built it here...21...22. And then they moved it down about 20...28. Oh yes, Uncle Kip passed away and they still had the roundhouse but they didn't hold no service in the roundhouse. Mom had the old fellow here... had a mourning...for...

EM: At your home?

BC: Yes, uh-huh.

EM: Could you describe some of the big times that you attended?

BC: Oh yes. I attended, uh, I had to be a kid of 9 and uh this here big time was over there to Ione to Captain Charlie's place. That Charlie uh, Maximo. And that was around 1920, I think. I had to be 9...21'...8...9. And they had their underground roundhouse then. And uh, we attended there it was about a three day big time. Well, just...dance they had dance in the round house. In daytime, they had built there was a platform and so daytime younger people danced the waltz and country...white man dance. But in the nighttime the Indians danced in the roundhouse for the Indian dance. And, then after that they would have big times up here. Jim Dick was the chief

of the tribe...the Maidu's so he would give big times here. Then up at Clipper Gap they would have big times but that wasn't a reservation that was just a plywood home and uh, they had their big times but nothing ever in Colfax.

EM: This event in Ione...who were some of the important people who were there?

BC: Oh, there was Charlie Maximo and there was...let's see...Billy Joe, Alec Blue...oh gracious...I could name...I don't know about that Cool Ranch Alec. He was a big "uppity, up" injun but I think he come from Dry County, I guess. But I always thought that Captain Charlie was the big wig wing ding over there...he had to be chief there...the Miwok Chief.

EM: Were there any women involved in the ceremonies?

BC: Other than dancing and Martha LeMay or I knew her as Martha Jameson, but we called her Martha Jameson because that was her maiden name. And one particular time when they was getting ready to burn the digger, they had put put Martha's old plush chair on top of this platform where they had dancing for the white man dance. And there she sat in a big plush chair and nice, fancy dooty hat on and someone made a speech says, "We have our Queen Miss Elizabeth." And I kept thinking, "Who's Queen Elizabeth, what's she doing?" That's Aunt Martha...Martha Jameson! And I couldn't get over it I had to tell mom. Oh she said, "That's what they're going to do, they're going to burn that injun." And I said, "What injun?" Well they was fixing to...with an overall, stuffed with straw and shoes and it had shirt and a big overall and a hat on his head...it was all straw. And then they hung him up and George Colette was in on that. Did I show you that picture of George Colette. Well that's when he started out and uh...

EM: Why was it that they burnt the figure?

BC: Because it was gonna get rid of all the digger, there was no digger. Those people would be Miwoks and we were the Maidus because we knew we was Maidu. And uh, that was only tribes I ever called because of course I knew I was Maidu even when I was a little kid I knew I was a Nisenan. Nisenan is Indian and but, anyhow the Miwoks that was the end of that. That was the end of the digger, no more digger. And you know how they got the name of digger because poor old injuns out digging roots and or...like the painting Dal has here. Of course, she's not digging but she has the "hissock" and that's what that was about.

EM: Were there other white people, besides George Colette, at the Ione Big Time?

BC: Oh there was, Ione people, I think just the townspeople. That was friends to maybe Captain Charlie and Captain Charlie's old lady. Captain Charlie old lady, the one I knew, she was Mama to Martha Jameson, and she was Mandy ...so that was 19...20. That old lady had to be...Christ...Martha was already a grown woman with kids of her own and drunk as a boiled owl all the time. So, that old lady had to be way up there...Captain Charlie's wife, Mandy.

EM: Were the Oliver's involved?

BC: Louie Oliver ....eh...he had his own... the reservation they appointed, when I told you that John Turrell and Old Man Murray went surveying these here reservations, that's where Louie Oliver put his homestead I guess right on the injun reservation....lived there til he died. I don't think he allowed anybody else to live there. Now that's those people down theres relation. He, Old Louie was uncle to all of these Ray's and uh...

EM: His father was Cassus Oliver...?

BC: Jesus

EM: Jesus?

BC: Jesus, yeah. And that mean...I don't know... he had a Mexican name. Now Oliver is uh, French name I guess. But anyway, that old Jesus that was Louie's father, I remember that old fellow.

EM: It wasn't Cassus, it was Jesus?

BC: Uh-Huh, Jesus. How was it, how was it spelled?

EM: I've seen it spelled somewhere C-A-S-S-U-S but if...it could have been a mistake.

BC: Well you know I used to hear it Jesus...

EM: Jesus...

BC: Uh-huh like Jesus, spelled like Jesus. That's the way I used to hear it, now oh there was a brother that Johnny Oliver that was Louie Oliver's brother. And he lived over in Ione and....he had a raft of kids but then god, he lived to be an old man too but he didn't live around Ione I think he lived around Sacramento wherever there was working that's he stayed, I guess.

EM: During this period, were some people from here or people from the Ione area living in Sacramento?

BC: There coulda been, now I wouldn't know, but from Ione over here these, like these here, this here family up here living they didn't come here until way late in the 40's and they're originally from Ione... that's Miwoks

EM: And that family is the?

BC: The Ray Family. That's the, now let's see, that's 1, 2, 3 houses isn't it? (Dal Castro is heard in the background) And Ray's, and Taylor's. Well the Taylor's are Miwoks from Lone or up there on Texas Hill, I think you've heard about Texas Hill. But anyway...

EM: How did you get around in those days when you were going to these Big Times?

BC: Oh if somebody had a car and they would usually tell the old people, "We'll take you over for a certain amount, maybe five dollars, ten dollars. Because my older sister hadn't been driving yet, I don't believe. And uh, that....there was somebody to take you...oh, we had horse and wagon anyway, we in the morning, early morning mom would make lunch and she'd load up the old wagon and we'd take off down here. Then it wasn't Auburn-Folsom Road, it was just the road to Folsom. We'd go all the way down to Folsom on the old road and we'd go through Folsom and just...let's see...you went passed...whatcha call that place...what's electric power thing there and they want to make that big stadium...what's the name of it? (Dal Castro is heard in the background) Yeah, that...down there... (Dal Castro is heard, "Natomas") Natomas. And you got to Mill's Station, and there was a road, there was nothing there no farm, no nothing, way down this side of Mill's because uh, the old....shoot...Bradshaw Hop Farm farther on and the Cordova Vineyard was below Mill's. And you took a shortcut and you come out at Eagle Nest, and then you went on, I call it the Sloughhouse Road, you got the Sloughhouse, and you went on clear on round...I don't know how many, 20 or 25 miles to Lone, would it be? And that's how we got to Lone because we went by horse and wagon.

EM: Now, it's down by that part of the county that some of the farms were that you worked also?

BC: Yes, there was Tom...jimony...why did I forget that name. That old guy used come to see mom for quite a bit I can't think of his name though, Shanley, Hanley...Hanley! Tom Hanley. And uh, he had corn and he had tomatoes and that's where my dad worked. That's now in-between...in-between...what is it...Sloughhouse and Bridgehouse (Dal Castro confirms) Bridgehouse.

EM: Was this a white man?

BC: Uh-huh, yeah. And right down there that Joaquin Murrieta, what was the name of that golf course? Joaquin Murrieta something, you know they got golfing, they got horses, and hell knows what.

EM: That used to be hops?

BC: No that was tomato and corn. It was old Tom Shanley, Hanley's Place. My dad worked there. He worked there year around because after the corn and tomatoes, there was woodcutting. If not, you went on toward Sloughhouse around Shelton and there was work in there like, if there's still beans to be harvest, like I said. And it was



like Old Chama Hop Ranch, Old Ben Hoover Hop Ranch and uh, that's where so many of the Indians lived, right at Elk Grove. That was just...oh gracious...that old Hop Field, they had Indians all year round because they cut wood for the kilns. They cut down on the riverbed. They would cut four-foot length of wood and that went for the kilns.

EM: And that was whose ranch?

BC: Ben Hoover. And uh, Old Man Ben Hoover and uh, I don't know if you know what a kiln is...oh, you do...well, then I don't have to explain it to you.

EM: What kind of people were working down on these ranches and farms besides Indian people?

BC: Oh there was, Mexicans and the Hitanos...Gypsies, there was Russians, some Chinese, not too many Chinese uh....very few...not of Japanese either, Chinese and the Pie-l-ee's, colored...I don't know if they want to be, colored, Negro, Black, or what...But I say, Pie-L-ee's and you know what, Pie-l-ee is ...and what else?... I guess, uh, just a white man...I don't know the white, you know they had their own ways of getting to the places. They either had wagons or these old Jitney's sometimes you'd see an old Model T that looked like these old peddler wagons. That's what people I remember having so much for because they could sleep and cook in that cookhouse as I called it the cookhouse.

EM: Did some of the other people speak different languages?

BC: They did. Like the Russians they had their own, own language. And I can remember those big fat Russian women they would be all dressed in white Sunday morning well I guess they cleaned up for that day because they gonna have their church and their kids and the old ladies, I call them old ladies, mamas and papas. And uh, there must have been to me, thinking about them, there had to be about 15 or more Russians maybe more or less.

EM: Did they have a priest come in for the service?

BC: No, No, somebody it must have been the old papa. It must have been the old papa that did the service. Now the Mexicans they didn't have their church. No, Indians always had their own big times but now the Hitanos...

EM: Gypsies...

BC: Gypsies, you knew what....they had sorta a like uh, praying....Sundays...I don't think there was too much of... The Russians were the ones, oh gracious, I don't think they ever, they never missed a Sunday. They could be working, you know all week in hops and you got dirty and your clothes are, but Sunday we used to say they were just spic and span. Even the kids were spic (and span) they must have scrubbed

them down in the riverbank with sand, got them so clean, I don't know. But I know I used to go in and listen...they had their own language too. And, that's what I seen there. Now this was around Sloughhouse and....

EM: Was this in the 20's?

BC: Oh, yes uh huh. I think about the last of the...oh gracious, not the last of the 20's around 23...24. I think that's about the last I seen the Russians. All over in Broderick I know that part of the county is just loaded with Russians. Because their some half-breed Indians married into the Russians there and uh, their kids are half Indian and half Russian. And I think some of the, colored, Pi-l-ee's, married into Russians. But...so I didn't see too many Gypsies. I don't know what ever happened to the Gypsies they either got with cars, fancy cars or... I don't know...I never seen no more Gypsies.

EM: Did the composition of the field, working community change when people got cars?

BC: No, they didn't change they were.... You mean....

EM: What kind of people would be there...

BC: Oh, it would be white, Indians, Mexicans, and these, hitanos (gypsies), pi-l-ee's (blacks), so it was all the same.

EM: How did the cars effect your work?

BC: It was good, it helped out. Because you could, run, run to the store, like if we was anywhere's around Sloughhouse, run to the store get the things you want right handy as to be hitching a wagon and going for a much longer time. But cars come in handy. Our car, mom and dad and us kids, we worked... I don't really know what they paid for their old Star Car, I don't think you seen a Star Car, but it was about a 1923 Star they were put out by Studebaker and my sister start learning to drive that. So, I was in, I was in seventh grade when I learned to drive. And it was a "have" to case because old people didn't drive, my dad didn't drive, mom didn't drive so when my sister married, the other one married, it was up to me to drive, so I did the driving. And then course, we'd go from here across over on the coast like Santa Rosa and Healdsburg, Sebastopol it was apples, grapes.... (inaudible)

EM: How late, how late did you work in the fields? Were you still working in the fields in the 30's, in the 40's, in the 50's?

BC: In the fields, there was a lack there, because in the 30's ....28, 29 come Depression and it was very hard. We come back here and we didn't go too much down the valleys. Oh, maybe to the hops but not any farther. And come back because Old Man Murray was working here for the, at the slaughterhouse and he got about

15 cents an hour....depression time. So the last I work in the hop fields was the 30's, in the 30's, and I worked through the fruit in the sheds in the 50's when I married.

EM: And then you retired?

BC: I retired working and that's, that's it.

EM: Well, thank you very much, Mrs. Castro.

Native Americans-Castro, Elizabeth Betty Murray; December 15<sup>th</sup>, 1983  
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### Betty Castro Oral History

EM: This is Elizabeth McKee of the Sacramento Ethnic Community Survey speaking with Mrs. Betty Castro on December 15<sup>th</sup>, 1983 at her home in Auburn. Mrs. Castro speaks of her family background, the history of the Auburn Indian Rancheria, and of her husband Dal Castro's paintings which are inspired by Maidu history and folklore.

EM: Mrs. Castro...when were you born?

BC: April 22<sup>nd</sup>, 1912

EM: And where were you born?

BC: Here at Auburn.

EM: What were your parent's names?

BC: My mother was Viola Kahuka Kaola Murray

EM: And your father?

BC: My father was Michael Corkin Murray. No white!

EM: What was their ethnic background?

BC: By that what was my mom's... (Inaudible) She was Maidu and Hawaiian because her father was Hawaiian. Her mother was half breed Maidu and Hawaiian...my grandmother. So that made mom well more Hawaiian than Indian...Maidu

EM: What were her parent's names?

BC: My grandmother's name was Anna Rose Hill and, oh my grandfather was Jim Namew Murray

EM: What was your father's background?

BC: His mother was Maidu and Chileno. Uh, Spanish... you know from Chile. But she was born in California. And her name was Alisa Garcia. And my grandfather was a white man, he was an Irish born in...in County Cork, Ireland.

EM: And his name was?

BC: Tom Murray.

EM: Where was your mother born?

BC: Mom was born at Pusune. Which is now...? What is it? (Dal Castro is heard in the background answering) Discovery Park. But in Maidu it is Pusune. Right at the forks of the Sacramento and American River....oh, it's Discovery Park now!

EM: And where was your father born?

BC: My dad was born over here at Nashville (?) on the Cosumnes River in El Dorado County.

EM: When was your mother born?

BC: 1890.

EM: When was your father born?

BC: Oh jiminy...as I called him "Old Man" Murray...18...60...1860. If I'm not makin a mistake....it may be older than that...but just about 1860.

EM: What was your parent's religion?

BC: Dad was baptized Catholic but Mom wasn't...no. If there was a church she went to she liked to go, she went then, but it didn't make no difference.

EM: What languages did they speak?

BC: My dad spoke Maidu and Spanish. Mom, she spoke uh... English. She knew words in Maidu and in Hawaiian....words...not conversation but words she would say. Like when she'd tell us kids what to get if she wanted tobacco or if she wanted matches or like... bread something in that order. But not a conversation, English is what she spoke.

EM: What languages do you speak?

BC: I speak Maidu and I speak Spanish, which my dad learnt me, and English.

EM: How did you come to speak Maidu?

BC: Between my dad and two uncles and that... I was around so much these two uncles... they're the ones that learnt me the Maidu language since I was a little kid.

EM: Did you spend most of your life in Auburn or have you lived elsewhere?

BC: Other places, yes. From ranches like in the hop fields and cornfields wherever we worked if we worked in the beans corn now that's down the valley. And uh, like all down Sacramento Valley...like say ....from... out to...oh, that Palo Mano. I told you (inaudible, Dal Castro and Elizabeth McKee can be heard in the background helping Betty Castro) out to Rancho Murrieta. And I just say Palo Mano because that's the name in Maidu. And then my dad worked for that Tom...Chanley...Hanley...whatever...Grandly...Grandley was the name. And he had a lease on that property. So that was on the corn, beans, and tomatoes. That's where we lived quite a bit. And I didn't go to school there. I could have gone to school in Sloughhouse or out to ...Twin...is that Twin Bridges (Dal Castro is heard in the background confirming) but I didn't.

EM: Do you know what the history of this Rancheria is?

BC: Right... this injun camp right here? Yes. Way back in early times when the Maidu's started out they...there... is an injun camp down here and we call it, "Ha-alee." Well from there many, many years they moved over here to, "Ho-lu" as we call it. As the railroad come in the Indians had to move way back in the 1860 they moved up there to...oh..."Ha-lu-choo," and that in white man...the name of it is...um...(Dal Castro answers, "Skyridge")...Skyridge. So they were there until they run...had to burn the roundhouse up on account of small pox.

EM: And when was this?

BC: This was 19...5 (1905). From way in the 60's to 19...5, that was many years ago. And that was where, Dal's grandpa originate from because he didn't born there but he was born over "Ho-lu" but they moved up there to this..."ha-lu...choo."

EM: And Dal's grandpas' name was?

BC: Jim Dick. His name was Jim Dick. And he was Chief of our tribe.

EM: How did the government get involved? Setting up the Rancheria?

BC: Well, way back there in my dad was into that. He...he worked with a man from the Indian agency by the name of John Terrill. Now that was back in 1916 and my dad and another man went with John Terrill to all these reservations. They started over in Shingle Springs, come over to Oregon, went to Colfax. And uh, that was, so they did for reservations. And this was a reservation since 1916 before that it was injun camp. What I mean by injun camp is Indians lived here. Because they moved from "Ha-lu-choo" down here after that 19...5 burning of the roundhouse to get rid of it because it was already all germed. So many people like I had said, there was one Indian lady who had a baby, a newborn baby, maybe 8 months old she was still nursing on breast. She had smallpox, died, and that baby lived to be a grown woman. Of course, she's dead now but she never got no small box. And you know, old timers



wanted to kill her because they thought it was a bad, bad thing that she should live and not get smallpox and die. There was one man and woman who run away and who took her and raised her as their own child.

EM: Where did they raise her?

BC: They raised her up here, well it was Jim Dick and he raised her as his own daughter. And that is Dal's mama.

EM: Who first lived here when they set it up as a Rancheria?

BC: Oh, there was oh, a Josie Fawney, her name was Josephine Fawney. And she was Maidu. I don't know what her father would have been but she married a man by the name of Fawney and he was Indian. She lived here and then in 1916 my mom and dad moved here because it was a place for homeless Indians. So my mom had lived here since then on this reservation. Only I never said reservation, only Rancheria, I called it "injun camp" to this day I say "injun camp." Well...that...

EM: Did anyone else move here later?

BC: Oh, after we were here we had been here at least...about 5 years later a family from Amador County they came, the Starkey's, but they didn't live on the reservation they lived in Placer County. But they would come here, have camp, and then when they would get to work they would move back on the ranches. But um then in 1930, 31, 32, 33, or late 30's the Ray family moved here and they were Miwok's from over there in Amador County.

EM: When was the Hill Church established?

BC: The Church, that was you know... November of ...1930...1931. I am going back to there because one of my sisters died in 1930 and they used to have church outside of the roundhouse when the roundhouse was standing. And they had preachers come in and oh, have their services and the Indians would go to their church...open...open church in the summertime. So, in...she passed away in 30...in 31 this Indian church started up in November of 1931. And of course, my mother used to go, there was nothing else to do, something for her to go. My dad he went in later years, he went, you know...too far to go into town and would rather go here. But that's when this church started on the reservation.

EM: When was the Rancheria terminated?

BC: In April of 1960. Wasn't it in April of 1960 when you stretched the wire fence here? (Asking Dal Castro, he affirms) Yeah that's when it was. Terminated 1960 by the papers we have.

EM: How did you feel about termination?

BC: You know we like it. I like it very well. At least it's our own property because under the government, being a ward to the government, we were living here of course we could vote, we could do anything we wanted, but we really didn't own the property. And I like it as it is I mean I like to have our own property. We pay taxes and because many years...it's always been promises but never got nothing done. Like I had mentioned we didn't get our water until about 19...god...50.. (Dal Castro is heard answer, "52") 52. Now we did, let's see, when was electric in... (Dal Castro is heard saying, "46, I think") electric 46. Yes, and just think way back there in 1922 we were promised we were gonna get, water, electric, and one...what was it going to be a donkey or something, a plow oh boy we was gonna get all of that. So from 22 to 46, we had to all that time, we was carrying water like since the time my mom moved to this reservation. We carried, my mom has pictures, well I don't have them right here with me they are down in the museum. Where she was pushing wheelbarrow along with my grandma and dad hauling water from ditch. And we carried right from down here... up here.... we used to be up there as we moved down a little closer to the ditch. But all those years we carried water.

EM: Up there means a few hundred yards away?

BC: Let's see, we are exactly 100 feet from the ditch, 125 feet up here. The reason I know, is because this has been several years back, and this woman up here had run out of water. And she had run out of water because they're getting water from the government in that tank up there on the hill. And their water run out, so I felt sorry for her, so I put all our hoses together which was 125 feet, wasn't it? (Dal affirms) up here to her house. And that's how far we carried water.

EM: Were there any health facilities in the area that the government was involved with for the Indians?

BC: No, I can't say... like you mean...like doctors or what they have now?

EM: Or a hospital?

BC: Only one time and in the 40's, they had a wing at Weimar's for the Indian's purposely. Uh, just purposely for the Indians, when they had TB. But that was only when they had TB. No, when we got sick we went to county hospital. But before that you know we had to go see the supervisor. This is way back in the teens, if we got sick and had to go to the doctor, or the county hospital, we would have to go and see Old Bowington, and he was supervisor.

EM: Where was he?

BC: Here in town. Either he lived in Newcastle or here in Auburn. But I remember we'd go to the supervisor he was right at the town hospital to get an "Ok," so he signed a paper so we could go to see a doctor or get in the hospital.

EM: Was TB common back in the 40's?

BC: You know, I never knew too many to have TB. There was TB, yeah but I didn't know, I could count on my one hand at that time the people I knew who was at Weimar's in that Indian part of the...what do you call it...hospital. There was at least two or three in there, there might have been Indians from other parts of the country, I didn't know them but the ones I knew...I could...there was about 3 that I know of, and that died there.

EM: Was that a BIA hospital?

BC: No, we didn't have... you know I don't know when the BIA started...when did it start? Oh...the Bureau of Indian Affairs...huh? (Dal affirms) You know, we used to... we didn't do, because we didn't have no land or property but down here in the Fruit Building and that goes back...hell and Jesus when? Oh gracious, way in the 20's...

EM: Where's the building?

BC: Right on, it's on 5<sup>th</sup> and L or K. There's the bus station on 7<sup>th</sup> and L.

EM: In Sacramento?

BC: Uh-huh, Sacramento. Does the Fruit building still...well, I haven't seen it (Dal is heard in the background) is it on 5<sup>th</sup> and L...not 5<sup>th</sup> and I...somewhere there. And there was an Indian agent and the first one was in there was Hoops and Dalington. I had gone there with people but these people had, like up in Shasta, they had timber land and they could go there and draw the money, you know? But we didn't have such things as that.

EM: When you went with these people what years was this?

BC: I first went with a friend of mine and she lived up in Montgomery Creek and she had timberland. And her name was Dora Jackson and she had come to the hop fields but she needed a little more money, she wasn't making enough money in the hop fields by herself. So, I went with her to the Indian agent and I don't know, she got fifty or sixty dollars on her property or her timberland through Borrington (or Dalington). That's how I know they could get money but we never got none of that, not one penny, because we didn't have other than living on the reservation here.

EM: Was this in the 20's or 30's?

BC: 1928. That's when I first knew about this here Indian Agent being there at the Fruit Building.

EM: When did you marry?

BC: Oh land, I married about 1950...uh...what was it? What did I figure the other day? He was out of the Navy in 56'...55...uh...55, wasn't it? (Dal Castro confirms) I worked too many years, all the years I never married until later years.

EM: What is your husband's name?

BC: Dalbert S. Castro.

EM: And what is his background?

BC: He is Maidu and his father was well, his people born down there to Kadema, didn't they? (Dal confirms) Maidu....Castro is uh...cause he's a Spanish background...Mexican background. And so, his people come from Kadema so you see we (laughs) aren't too far from home anywhere's, are we?

EM: What were his parent's names?

BC: His father Rodrigo...was it?...Rodrigo Castro. I don't know, he must have had a middle name but I don't... and his mother was Marian...Lenore...McGill. M-C-G-I-double L. That's and somewhere there she had Scottish through her father, Harry McGill was her father, and somewhere there was Scottish.

EM: What kind of work has he done?

BC: Dal has done...he been...(laughs)...out of high school he served Navy, wasn't it? Four years Navy and got out of the Navy, he was already married, went to work, oh gracious, it was a pressman and uh, at pottery. But pottery in Lincoln, what do they call it? I call it Pottery...

EM: Clay mine?

BC: Clay...uh huh. (Betty and Dal speak-inaudible) So he worked there, I guess five years then he went into...was it the mills...it was the mills, wasn't it? He started working on this here...golf...what is it...out here to Auburn(Castro is heard answering, "Country Club") Country club, golf course and, then he went into the mills. And he worked in the mills until, what is it nine years ago? (Dal is heard confirming) Truck driver, he drove truck, delivered lumber, delivered houses, and then he went into the mills where he was a saw man.

EM: What is his occupation now?

BC: Now he's at home...he's an artist....Maidu...what is it...stories of Maidu tradition, isn't it? (Dal is heard confirming)

EM: Could you describe some of his paintings and the stories behind them?

BC: Well, the one painting he has done and it's when the whites, government I should say, drove our people from El Dorado, Placer, Nevada, Yuba county clear on across the valley to...I can never think of that reservation...(Dal Castro is heard in the background answering, "Round Valley") Round Valley Reservation. And so that's one of Dal's paintings he has. Old ladies, old men, little kids, and I had two aunties, Dal had one great-great aunty that went over and we don't know if they lived through it or not because old folks said they never seen them no more. Now either they died on the way or they died there we never knew because they had to ford the river and that was in the year of....oh gee, what did I say, 65' or 66' (Dal is heard in the background) when they drove...like the Trail of Tears only this is the Maidu Walk. And uh, the soldiers were on horseback and so the old people had said they had them little whips. And the only Indians that wasn't taken was if they was living with a white man, working on the ranch, and they had a white boss, you know? Like, ranch work, they didn't bother those but the ones that was camping here and there and the reason for that was because they found out it was costing too much to kill the Indians or shoot them I guess and to do that, to get them all over on the reservation. But you know, quite a few of them Maidu's come back, you know the ones that could, you know, young enough to make the trip back, they had to walk back, so many came back.

And then course, another painting is where we spent so much hop picking days in the days even my grandma, it was Woodenbrook hop field, and my mom had to pick hops there and I picked hops there after I grewed up well even in kid time. Now, that hop field, the Woodenbrook hop field, is that Watt...Watt Avenue...am I right? (Dal Castro is heard confirming) And it goes, that was Kadema, most of the people... I didn't stay at Kadema but my mom and grandma had stayed at Kadema. And, now there's a bridge there, which it never was before. And that was big injun camp, even the Roundhouse they had there at Kadema. And this Woodenbrook, and that's why I was asking I wonder if there are any more Woodenbrook people, I just wondered because the old guy that runned the hop field I remember seeing was George Woodenbrook. And he had to be German by that name, I never knew, but... and that, like I say, I don't rightly know when that went out of business because oh...gracious we used to go to Gibbens Hop Field which is up at Fair Oaks, we call it "Ah-Nah-Pee." And we pick hops there, that's Gibbens Hop Ranch.

EM: Does your husband do any paintings of traditional stories?

BC: Oh yes, uh-huh. It's tradition painting, maybe I am making a mistake but it is tradition, isn't it? It's early times... the way our people gathered acorn and not too much hunting, because my husband's not a hunter, and to kill animals we are both against that. We eat meat, I'm not saying we don't eat meat, instead I feed...I feed the birds, I feed the squirrels. Can you imagine an old woman buying walnuts for squirrels? I do. Sometimes, I get down in our acorn bin and I get acorn and I sit out for that poor little squirrel. I guess he got more to eat than my...(laughs)

EM: Are your husband's paintings exhibited anywhere?

BC: Exhibited in Tahlequah, Oklahoma and you have some in Albuquerque in the galleries. And he did have in (Dal Castro is heard saying, "Phoenix")... what was the name of that?...(Dal Castro again answers, "Phoenix") Phoenix, Arizona and at, where's the first capitol...Mexicans come there....it's a big...

EM: Santa Fe?

BC: Santa Fe (Laughs) you knew, where it is...Santa Fe. And then of course around here, he has in... Auburn there's a gallery, at Folsom there's a gallery, he has paintings there and whenever he gets a show going. And then he has people coming in here to see his paintings and they buy here at home because he has his own gallery...well, studio I guess he'd call it. So, that's what he does for a living.

EM: How long has he been painting?

BC: I would say...ten years (Dal Castro confirms) ten long years he's been doing his artwork. And he wouldn't have gotten into that but as he was working like I say, working in the mills, just before the holidays they would lay him off, you know like Thanksgiving? Just when about when we needed the money most for the Christmas holiday they would lay him off from work. And I used to tell him, "When they need you in summer there they got you, and when we need the very best for winter, maybe celebrate through the winter season, then you're laid off. Why don't you go back...I know that you can do artwork!" Because in high school he did artwork. Well, it wasn't, oh, what you'd call fancy stuff. Now for instance making this here (BC indicates something in the room) that is old. That is, he made that in high school, this here coffee table. Other things too, didn't you? (Dal Castro confirms) We don't have them, we don't have them here with us. But I told him, "Why don't you do that, I know you can." So he started in, which I am very happy.

End tape.

28:30

Native Americans-Castro, Elizabeth Betty Murray; January 19<sup>th</sup>, 1984-Side A

The Center for Sacramento History Sacramento Ethnic Community Survey:  
1983/146

Betty Castro Oral History

EM: This is Elizabeth McKee of the Sacramento Ethnic Community Survey speaking with Mrs. Elizabeth Castro at her home in Auburn on January 19<sup>th</sup>, 1984. Mrs. Castro talks of her mother's childhood at the Indian/Hawaiian communities of Pusune and Verona located on the Sacramento River, she talks of the Indian Big Times held in the 1910's and the 1920s at Shingle Springs, Ione, and other places, and she describes her families agricultural work in the Sacramento Valley.



EM: Mrs. Castro, what do you know about your mother's childhood?

BC: Oh, what I know, what she told me was she was born and raised at Pusune. Which is the, oh, Discovery Park now but in Maidu, its Pusune. And, born in the scow there. Scow today I think are houseboats that's what you'd call them. But uh, she told me her father had three, because of such a big family and they were all connected together. One served as kitchen, cookhouse, you know what I mean, dining room and all. And so her father worked on the snag boats, along fishing. So when his days were stuck on snag boat, and she was a girl, her and her oldest sister they would go right along with him and help, and go up the, what were those...seines...the nets I'm talking about...and the trout line. And you see me talking with my hands too... and...so that's how she was raised, on the river.... fished, that's all she ever knew. And, sometime my grandmother went along with them. Then they had these fish carts...I don't think you've seen them, but they were just like a boat in every way, and I have seen them. And it was about a good inch slats, and they would empty their nets into this to keep the fish alive, and then go get some more so...I don't know what the term would be but you know what I mean...to hook...not hook...what is the word for throwing out and catching in the fish....net it in? I don't know but you know what I...it has some...some...sometime maybe you will hear the word back. But that's what she did and that's how she was raised there. From 1890, that's when she born, until oh... Jesus...01...1901 or so...when my grandfather moved and he moved up there to Ver...Vernon; I say...we all say Vernon but its Verona. And that's 10 miles up the Sacramento River going north from Sacramento. And he built on the levee, levee or river bank, but for some reason he didn't like it where he was so he went to the "Point." And the Indian name for that point was, "alass." The Sacramento River on the right side, and the Feather on the left. That's where they lived until she met my dad. Good...but what else is new...

EM: Were most of the men in the community at Pusune Hawaiian?

BC: Quite a few because quite a few Hawaiians got ah...I say...I'm gonna say...because they didn't marry they got themselves an injun woman. I mean, injun woman, Indian lady, and then they raised a family. That's where the Cooks come in. He was a Kanaka... Hawaiian. If I say Kanaka, I mean Hawaiian. And the Spencer's and the Ma'hous, holy Christ, .so many, there are so many of the names I can't ...oh, O'Connell's, O'Connell's. And, some even had China men, settled down to China men...

EM: Were there any Hawaiian women?

BC: Not to my...my mom had an aunt, Lily Spencer. And she was buried, mom says, right up that....that cemetery at Pusune. That Pusune, (speaking to someone) how long ago was that when we asked to go down there and sort of look for our people down there even your other grandma there...ten years ago...Dennis Banks had something to do with it...ten years ago. But anyway, that woman was Hawaiian. She

was Hawaiian, at least to my grandfather, and she was a Spencer, Lily Spencer. But other Hawaiian women, no. Mostly, the men.

EM: Did the fishermen in the community sell their fish outside to uh, say into the city, Sacramento?

BC: Oh they did, they there was Alec Johnson, my mom never did dare forget the name of the fella that brought the fish in right there on Front Street. And his name was Alec Johnson and he peddled his stores and I guess I never forgot because she talked about him so much. To that one Alec Johnson and was a Johnny Lewis used to buy fish from my grandfather and the Ma'Hous and K'auas and then they would come from town over to well my grandfather had his scows and they would buy fish there, you know? Whichever, my mom said sometime that he would sell four or five depending on how many fish people wanted to have for supper or whatever kind of meal. I don't know how much pound or anything or how much price of one fish was, salmon I think had to have done better because I think mom said the salmon brought in two dollars, two dollars in those days, her days was good money (laughs).

EM: Were Mr. Lewis or Mr. Johnson Indian?

BC: No, Lewis was...my mom said she thought he was half pi-l-ee .....Colored...nigger...but Alec Johnson was a white man. And uh, he, I don't know, what she said he would come down to Front Street with his horse and wagon and they would load fish like cart load you know because he brought so much from the fisherman.

EM: What languages were spoken at Pusune?

BC: Maidu and the Hawaiian because so many of them had Hawaiian fathers learnt their kids Hawaiian and their mama's learnt them Maidu. So, they spoke two languages.

EM: Were there any ceremonies, either Hawaiian or Maidu, held at Pusune?

BC: No Maidu but mom said sometime in May and she couldn't what she told me I can't remember the exact date, in May all of the Hawaiians would get together and they'd have like lanterns or candle on the boats and they'd sort of up and down the river there down to where it would come to the point, turn round' come back and they'd be singing, and that was usually night time. That was a Hawaiian, I don't know, maybe it was a Luau...she said a big wing-ding that's what they had. And of course they had their fish and poi but this was done at nighttime and could have been account of the Old King over in Hawaii maybe, she never knew. That's all I knew about it.

EM: Did your mother tell you any stories about the King coming to visit?

BC: Oh yes, this Old King... whatever. She said that she had heard that he was a oh you were supposed to bend down and you know, a courtesy. She said that she didn't because when she looked to see when this old guy was coming with my grandfather she said, "Oh, you're just another old Kanaka." Old man, you know. And she said she wasn't going to bend down to him. She said then she knew because the old fossil was drunk,...He was just like any other Kanaka and so that's what she thought about him.

EM: Was there any Big Times that the family travelled to?

BC: No... my mom...yes...yes and no. My mom said that once when something was going on up at Shingle Springs it was a Big Time. Her and her sister and uh, a couple of the small boys got on a train there in Sacramento and took the train to Shingle. Now she said she knew she went through Folsom, so what train this is to and on to Placerville. And they got off at Shingle Springs and there was a Big Time there at Green Store. Oh, you speak to some of the people there and remember exactly where the old Green Store was. But it wasn't always a grocery that was Indian camp. Uh, let me see, this here Green Store we know now they got on the reservation is not the original Green Store. Where old Iqwum Jack got killed, was it? (Dal Castro in the background confirms) That's a different Green Store. And so my mom said that, oh there was Indians over there on the hillside, you know she had seen so many Kanakas she was even afraid of the injuns, can you imagine? And she said, her mother scolded her and said, "You're an Indian, what's the matter with you? I'm talking Indian to you and you don't know you're Indian." But mom said there was so many because a lot of women were in mourning. It was sort of a Big Time for mourning, burning, I'm going to tell you about that. These women they lost their husbands or mothers and fathers, so the old people, when they did that, they took this here pitch with ashes, black ashes out of the fire maybe charcoal. And this here black water, out of the water oak, I don't know if you've ever seen that but some of the big old, old trees they sort of leak black water, I don't know if you've seen. But they'd make that and so that's what they'd put on and the hair was covered and smear on their hair and they were mourning. And I guess that's what scared my mother because she had to be a girl of oh, maybe 10 but she said she remembered that quite well. And but she said she sure caught it because her mother couldn't figure out why she was afraid of the Indians. But you take a whole hillside of Nisesnan's you are going to be afraid of them because so many. And I guess they had their dance group and mourning and that way. That's all she told me about that.

EM: How many brothers and sisters did she have?

BC: Oh that family was all and all it was about 15 there was about 15 of them. Because there was, oh there...I never knew all their names. All I can There was Nimauw (SP?), there was Jim, there was Ka-mikey-mikey (SP?), of course my mom, and her sister, older sister, oh gracious, I couldn't name all of them.

EM: Um, where did the people from Pusune go in Sacramento for social things?

BC: For social things...

EM: Say church or dancing or...

BC: Now my mom said that when they would leave Pusune there, go across the river, she said summer time the Kanaka's built their own bridge out of grapevines like they did in the Highlands, you know? Only they didn't have grape there but here they had grape...and they would go on that grape swimming bridge. But in the wintertime it would wash away the high water. But she said they would go over, they would go right through, right from Pusune there's an old building there on the Sacramento side, I don't know what "Powder" house or what it was, but it still stands there. And she said they went right through the...the...what do you call that "Greg Road?" ....(Dal Castro heard in the background)...the trains come in through from hell and gone (Dal Castro heard in the background)...right there through the railroad and she used to point out the trail to us you know. "Right through here is where we had our trail." All the Indians walking one behind the other like Chinamen and they'd go to Front Street. Front Street was a great thing because nobody bothered you if they wanted to go to a restaurant or...Kanaka's were always great to drink. So this here she said there was Manuel Lewis...she used to think she was something to this, Johnny Lewis. Uh, that bought the fish but Manuel Lewis had a saloon. That she said that's where all the Kanaka's and some of the Indian women spent all their time. But dancing, no... not even, she said they didn't even have Maidu Big Times there at Pusune.

EM: Did they go to church in Sacramento?

BC: No, no, I don't ....I asked mom, "When did you go to church?" "Oh," she said "I didn't even go to church until after my kids was born." Oh you know, these people...oh ...they wasn't these here...Pentecostal then but people would go have their church like in schools and stuff. She said her kids was good size when her and Old Man Murray, my dad, went to one of these...what were they....church...what did they call them ...not fellowship...just for the night you know, preaching trying to convert somebody. She said she knew that these preacher, women preacher, men preacher, wanted to convert the poor old injuns.

EM: Was this up in Vernon?

BC: No, this was when mom and dad married they worked around down in the valleys and then they came up here and lived. So it was wherever someone would invite them to uh, oh a church or a hall to church. You know, but Old Man Murray was Catholic, naturally but mom didn't belong to any.

EM: Where did she meet her husband?

BC: She met him down there at the wharf right on the Sacramento River and that's on Front Street. Seems as though my granddad had caught a sturgeon and I guess you could get sturgeons then there wasn't no fine or he wasn't thrown in jail because he had this...it seems like it was a big old hanging, you know a big old fish. And Old Man Murray, my dad, went to see the Kanaka's catching of a sturgeon and my mom was there and that's where they met right at that Front Street. There's no more dock there or anything.

EM: How old was she?

BC: Oh, my mom had to be 17, I guess. My dad was much older, older than my mom. That's where...and so they...the funny part of it they went clear to Yuba City to get married, why I don't know. I said, "Why'd you go?" I don't know, she didn't know why he went to Yuba City.

EM: Where did they settle when they were first married?

BC: They settled down there...oh shoot...he worked in every...Kimball-Upson had cattle and a big land grant on the way to Rio Vista at that time. I think from Rio Vista clear out to Dixon and my dad worked there...that's where they lived for the longest time. And then, I guess work scarce, he got tired of this kind of ranch work, plowing and stuff like...so they then they went...come back up in the valleys where there was prunes and hops...and then she could get out and do hop work and prune picking and stuff like that.

EM: So, did she have any stories about being on the river anything that happened to her about that period?

BC: There about the only thing she used to talk about and how foolish she was, she used to think about it after she got old, how she said she thought to herself, "What a crazy injun woman." Take one little kid of her own, her sister's kid, and go look to see how my dad was in the year they had the earthquake and that was in...that had to be in April, wasn't it? Seems like it was. And to go by boat from Verona clear on down to Rio Vista and uh...she said she told her mother, "I'm going to see how MC is," because that's what everybody called him. And granny said, "No you better wait here, he'll write or he'll come up." Mom said she couldn't stand it any longer she told, she said, "I'm going to take one of the boats." And she went got one kid and her sister's kid and uh, got the boat, it wasn't built for her, got the shotgun and the (inaudible) oh she had some injun bread...you don't know what injun bread is. But that's, you...it's baking powder, salt, and a lil grease and you knead it up to...not yeast, not yeast bread. And baking powder bread and you bake that in the oven...baking powder that thick for a bread pan...she took that for the kids to eat. So that's where she went along down the river. She said before she got to Elkhorn there was some people she knew well and she said one of them said, "Viola, watcha doing?" Viola was a doing. And she got down there early enough that you know I guess she didn't have to row too much because going down the stream took her. And



she said she knows she looked crazy as loon when she was going under the bridge people up there, I guess it was the I Street Bridge, looking down at that crazy woman going down the river in a boat. But she said she got down there and Old Man Murray worked at this Kimball-Upson place ranch along with Charley Jones. They were all in cahoots' working and so she said she tied the boat, dog hopped out, kids hopped out and she told the biggest kid of hers, "You go find Daddy." Well, went over the hill Old Man Murray said when he looked he seen kid, and he thought, "Whose this kid coming over?" He knew it was his kid. There was mom checking on the dog and the other kid but she stayed down there several days until they could find a person, you know in those days, somebody had a water boat. And for 10 dollars mom said that person would tow your boat back up the river wherever you was going. Ten dollars went clear to Verona. But anyhow they went, I guess they went by stage unless they rented a little...jitney...not jitney...I say jitney because horse and wagon... cart to get back to Vernon and that too, because somebody at Vernon could take it back., you know cause I think it was a five dollar fee seem like you paid for that transportation. Right at the livery station, she used to point that livery stable out, not too far from I street, the railroad depot was on I street, isn't it on I street ...isn't it? (Dal Castro confirms) and just across there, I guess where that old Chinese restaurant, what's that (Inaudible) somebody restaurant...you remember that old restaurant we went...that's where the livery station was ...where they rented their little jitney. I better, I better stop.

EM: What do you remember about your early childhood?

BC: My early childhood here, because I was born and raised here, was just having fun and uh, when mom would go to the fields to work, like here, in the spring thin I would be with her. That's when she, if she made me go to school, here in Auburn I want to tell you, it was one hell of a thing for an injun kid to go to school in Auburn. And there, the uh, principal or the supervisors would have the saying of, "Oh you Indian people have a school so you send your kids to the Indian school." My old dad fought tooth and nail to get me to go to school, I mean here because even the teachers they didn't give one hoot about an Indian kid in school. And...we had to...we had here in Auburn to buy our paper and pencil because oh I guess, we would have got it if we went and asked for it but...anyhow, I didn't give one hoot about school. I can remember when mom took me to school that first morning. I can remember that so well, because she let me off...oh, she took me, she tied...hitched the horse right up to the hitching rack right there on Lincoln Way. And we went on in, and I guess she signed me up, but I even remember that teachers names Annabelle Morgan, she was a pretty teacher.... land, if she wasn't pretty. But I don't know I thought on the whole that mom was better. And uh, I seen mom go out that door and I couldn't stand it, I start crying and I took after my mom, mom got down to the street, got in the buggy and took off and there I was going right up Lincoln Way yelling...no, it wasn't Lincoln Way, it was Rainbow (?) Avenue and I was a yelling, crying. And you know what she did, she got out and gave me a shaking like she always did, sent me back to school, you know the head a-wobbling. Oh, I think I...I'm not going to go home...I'll stay with some of these White people, or these



Chinamen, some Japs I was thinking, that's what I was going to do but I went home. And, my life here was just...it was a happy life.

EM: Did you go with your parent when they did work down in the valley?

BC: Oh yes, in the valleys, yes. When I was big enough, I would, when they would go down, they would work in the fruit here both of them, mom and dad both, and then when come about middle of August they would head for the hop field. Now that hop field down there we would go to mostly on Watt Avenue that was George Wittenbrook's hop ranch. And, we'd stay there and pick hops...I picked hops. And when that was done then sometime we'd stay there and if there was a tomato field or a cornfield you got into that. But then lots of time they went out to Sloughouse where there was more hops and down there, there was prunes we'd go into prunes and they picked prunes for uh...oh...Grinshaw's...some kind of Grinshaw...George Grinshaw they had prunes, oh gracious! And then after the prunes was tomatoes then there was the corn and beans. Oh, we did...my dad got into a hint of thrashing beans and like I say, we filled our sacks for the winter you know to bring it home after...well that was in November. So, you see I wasn't in school too much. When we'd come home from right down in the corn and the beans it would be in November there old injun would be in school and I guess they wondered why I was going to school so late. But I remember one time telling the teacher, "I have to work to help mama and papa because I pick up beans and I pick up potatoes." I guess that went over good they never said anything about it, never tried to drive me to Indian schools.

EM: Were you the only Indian child at Auburn then?

BC: No, no there was the Gilbert's there was some of the Wallace's, there was the Miguel's. Oh, my good god....

EM: And they were in public school?

BC: Uh, huh public school, yes.

EM: Were some of the children from around here sent away to school?

BC: Before the Indians started to fight back, yes because I was told that there was young men and women, already women, in schools like up in Greenville. Because one particular man, he was a young man, he was going to Greenville and he got his...his...what do you call it... oh.... Draft...so right from Indian school I guess he must have been 18, 19 years old and he was sent to Germany after the first World War. So there were quite a few that was sent to Indian schools like out in Nevada...Shaft (SP), Stewart or down to Sherman or even Chicmawa (SP). I don't know if, I don't know maybe if they had Riverside, I'm not too sure at that time they may have Riverside, I thought it was a new school but Stewart and Greenville I know was uh...oh gracious... I guess they were sending women to Greenville even as late

as 1920 because I have a picture of a couple of three girls and I know that was in 1919 taken at Greenville Indian School.

EM: What year did you enter school?

BC: 1918 was when I went to school, six years old...man! Many years ago.

EM: Did you have any brothers or sisters?

BC: Yes, I had six sisters, one brother. The brother I don't remember well, the sisters I do because there were two...three of them older than me. And the younger ones I never knew too well because they died. Mom lost, right up here, mom lost with the flu influenza about 1918...epidemic...she lost about four kids one right after the other and uh, how I never got the flu, I'll never know.

Native Americans-Castro, Elizabeth Betty Murray; January 19<sup>th</sup>, 1984-Side B

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Betty Castro Oral History

:00 [blank tape until 1:10]

BC: Old Man Murray was against the Indian School. He said, "All I've ever seen an Indian girls come back with a baby in their arm or they could fry potatoes." Other than that they couldn't cook nothing. And he said he didn't know if they learnt that down there or was it it's pretty easy to have a baby but... That's why he said, "I don't want to send my kids to Indian school." He was really against it.

EM: Were you the first child, the first Indian child, to go to public school around here?

BC: Oh no, no there was there was the Gilberts, they was way older than me. They were here, oh...down here at Long Valley, which is about two good miles, and there was a school, Long Valley School, that's where the Indian kids from around here went. But that went out of commission about...oh gracious, seemed like mom said the end of that school was about 1917 or 18 because they started me here and that's when all those Auburn people were griping against having Indian kids at school. But uh, that's where they went after Long Valley. Which still stands, it stands, and it is oh, a clubhouse or voting...well in fact that's where we go to vote (Dal Castro says, "It's a grange.") a grange hall. And I think they have there a holy, roly church there also. Excuse the word "holy roll church" ....whatever you call it... Pentecostal, I think.

EM: What languages did you speak as a child?

BC: Oh, I spoke Maidu, my dad talk Spanish to me because he could talk Spanish. And mom a little Hawaiian, so there was English, and uh, a little Spanish, a little Maidu, a little Kanaka. So, not too much Kanaka but it was a word. If she'd say, "Bring me salt" or "Bring me water," "Bring me tobacco"...she smoked. "Bring me matches," or something like that...I knew what that was. Or, then of course, she'd well...she didn't talk a lot herself because I think she talked so much English.

EM: Could you tell me a short story or song in Maidu?

BC: Oh, I have a little, I have a little ditty that I had two uncles, which I loved very well, and uh, eh...I guess I loved them so much Uncle Henry and one was named Bill, Bill Freeman but he was always Uncle Kip... that was his nickname. So, they used to...one would tell it and then the other one would say, "Come on, let's sing." So this song I'm going to sing for you. It's uh,

Sings in Maidu (Start here)

Bow-yay-Bow  
Pa-la-la Bow  
Han-Bye (henye)-Bow  
Po-la-Bow

Let me see...

Hum, hum, bah

There's another word somewhere to add on..

Hey-con-ye Bow  
Chamba Bow  
Helo Bow

That's it cause that was the rabbit's road... quail road...and the (inaudible) and the cotton tail road...that "bow" means road and the (Dal Castro is heard in the background helping interpret) "chamba bow" that was the gray squirrel road and the "helo" is a ground squirrel and the "henye" that's.... (Dal Castro is heard answering, "Gopher") gopher. So that's what that was. Now that's a little lullaby, I guess they sang that to little babies, I guess but I used to sing it or they sang it. And Uncle Henry used to have his...his we call it "wallalook" ....what's that (EM heard answering, "Drum?") No, clapstick....(Dal Castro heard in the background, "Chack") Chack! You've seen Bill Franklin with that singing Indian songs with a "Chack." That "takem"(Dal Castro answers: Elderberry) Elderberry...elderberry stick and while I'll be singing oh you could see me just a wiggling, singing that song, raising hell. And he'd be just a keeping tune, and singing along with me, and Uncle Kip would too. Oh gracious...

EM: Did you learn a lot of your Maidu stories and words from them?

BC: Oh, most all of them. When they told...Uncle Henry would talk and tell stories he'd cussed... oh, he'd cussed. So when he'd tell me those stories and I'd go, "Oh mom, let me tell you a story Uncle Henry just told me about how the wind blowed, it blowed so badly," Oh, I just cussed like the dicken. Mom said, "Please, baby don't cuss." That's the way Uncle Henry tells it, that's how I tell it. And you know, to this day if I tell a story sometimes I cuss, oh gracious...too bad but I do it.

EM: Were they...how were your Uncle's related to you?

BC: Oh Uncle Henry, the one that would do the singing, and using his old "chack, chack" he was related to me through mom because he was married to mom's oldest sister. I guess she must have born way back in 19...or 1881. And so they raised

children and so as the years goes on she passed away but Uncle Henry stayed around the family. And that's how he was my uncle he was mom's ex brother in law. Then Uncle Kip, Bill Freeman, he was a cousin to my dad and uh, his father was a white man, Albert Freeman, he was a white man and his mother, his mother was a sister to my Grandma, Lisa. Her name is Lisa, I called you... Lisa (speaking to someone in attendance.) But anyway they were sisters and so that's how he was a relative because he's my dad's cousin.

EM: And they were both older gentleman?

BC: Oh yes, Uncle Henry was oh, I guess when I was a kid he must have been up in his 60's. Uncle Kip he had to be somewheres in his forties... fifties...I don't know. Cause I lost Uncle Henry in 1925 and I could never get over it because I loved him so much. When he passed away they had him in the roundhouse here, that's when the roundhouse was right straight out here, and I wanted to spend all my time with Uncle Henry in the roundhouse because I don't remember loving someone as much as I did him even like...I think more than my own dad, I think. I felt like that. That, um, they had uh they had uh three nights of Indian praying for him and they had, oh gracious, people that knew him from like El Dorado County, Amador County, and over in Yuba. He had a good friend over there, Elmer Thompson, and ole Dick...huh, oh gracious, Dick (inaudible)and ...I can't think of the other guy's name. But anyhow, it was a lot of three day, three-night sort of a mourning for the old fellow because he was an old timer. In ways he was a doctor you know to sing that...oh he knew how to gather medicine and stuff but mostly for singing.

Now this other Uncle he lived to be way up in his 90's and he died right here. I think you must remember or heard the name of Martha LeMay she thought she knew what she was doing with Indian medicine but I think that old lady just got the wrong thing to give him for, oh, he just had a bad, bad flu...asthma and she just gave him the wrong kind of medicine. No, wouldn't send the county hospital. So, he died right in mom's arms.

EM: Did they have a traditional ceremony for him too?

BC: Yes, uh-huh. Yes. Mom had that here for him.

EM: Did you still have the roundhouse then?

BC: Uh....no. Oh, the roundhouse had been, since the time I lost Uncle Henry, it had been moved from, up here, down there by the church. Eh, let me see that was 22 they built it here...21...22. And then they moved it down about 20...28. Oh yes, Uncle Kip passed away and they still had the roundhouse but they didn't hold no service in the roundhouse. Mom had the old fellow here... had a mourning...for...

EM: At your home?

BC: Yes, uh-huh.

EM: Could you describe some of the big times that you attended?

BC: Oh yes. I attended, uh, I had to be a kid of 9 and uh this here big time was over there to Ione to Captain Charlie's place. That Charlie uh, Maximo. And that was around 1920, I think. I had to be 9...21'...8...9. And they had their underground roundhouse then. And uh, we attended there it was about a three day big time. Well, just...dance they had dance in the round house. In daytime, they had built there was a platform and so daytime younger people danced the waltz and country...white man dance. But in the nighttime the Indians danced in the roundhouse for the Indian dance. And, then after that they would have big times up here. Jim Dick was the chief of the tribe...the Maidu's so he would give big times here. Then up at Clipper Gap they would have big times but that wasn't a reservation that was just a plywood home and uh, they had their big times but nothing ever in Colfax.

EM: This event in Ione...who were some of the important people who were there?

BC: Oh, there was Charlie Maximo and there was...let's see...Billy Joe, Alec Blue...oh gracious...I could name...I don't know about that Cool Ranch Alec. He was a big "uppity, up" injun but I think he come from Dry County, I guess. But I always thought that Captain Charlie was the big wig wing ding over there...he had to be chief there...the Miwok Chief.

EM: Were there any women involved in the ceremonies?

BC: Other than dancing and Martha LeMay or I knew her as Martha Jimeson, but we called her Martha Jimeson because that was her maiden name. And one particular time when they was getting ready to burn the digger, they had put put Martha's old plush chair on top of this platform where they had dancing for the white man dance. And there she sat in a big plush chair and nice, fancy dooty hat on and someone made a speech says, "We have our Queen Miss Elizabeth." And I kept thinking, "Who's Queen Elizabeth, what's she doing?" That's Aunt Martha...Martha Jimeson! And I couldn't get over it I had to tell mom. Oh she said, "That's what they're going to do, they're going to burn that injun." And I said, "What injun?" Well they was fixing to...with an overall, stuffed with straw and shoes and it had shirt and a big overall and a hat on his head...it was all straw. And then they hung him up and George Colette was in on that. Did I show you that picture of George Colette. Well that's when he started out and uh...

EM: Why was it that they burnt the figure?

BC: Because it was gonna get rid of all the digger, there was no digger. Those people would be Miwoks and we were the Maidus because we knew we was Maidu. And uh, that was only tribes I ever called because of course I knew I was Maidu even when I was a little kid I knew I was a Nisenan. Nisenan is Indian and but, anyhow the Miwoks that was the end of that. That was the end of the digger, no more digger.



And you know how they got the name of digger because poor old injuns out digging roots and or...like the painting Dal has here. Of course, she's not digging but she has the "hissock" and that's what that was about.

EM: Were there other white people, besides George Colette, at the Ione Big Time?

BC: Oh there was, Ione people, I think just the townspeople. That was friends to maybe Captain Charlie and Captain Charlie's old lady. Captain Charlie old lady, the one I knew, she was Mama to Martha Jameson, and she was Mandy ...so that was 19...20. That old lady had to be...Christ...Martha was already a grown woman with kids of her own and drunk as a boiled owl all the time. So, that old lady had to be way up there...Captain Charlie's wife, Mandy.

EM: Were the Oliver's involved?

BC: Louie Oliver....eh...he had his own... the reservation they appointed, when I told you that John Turrell and Old Man Murray went surveying these here reservations, that's where Louie Oliver put his homestead I guess right on the injun reservation....lived there til he died. I don't think he allowed anybody else to live there. Now that's those people down theres relation. He, Old Louie was uncle to all of these Ray's and uh...

EM: His father was Cassus Oliver...?

BC: Jesus

EM: Jesus?

BC: Jesus, yeah. And that mean...I don't know... he had a Mexican name. Now Oliver is uh, French name I guess. But anyway, that old Jesus that was Louie's father, I remember that old fellow.

EM: It wasn't Cassus, it was Jesus?

BC: Uh-Huh, Jesus. How was it, how was it spelled?

EM: I've seen it spelled somewhere C-A-S-S-U-S but if...it could have been a mistake.

BC: Well you know I used to hear it Jesus...

EM: Jesus...

BC: Uh-huh like Jesus, spelled like Jesus. That's the way I used to hear it, now oh there was a brother that Johnny Oliver that was Louie Oliver's brother. And he lived over in Ione and....he had a raft of kids but then god, he lived to be an old man too

but he didn't live around Ione I think he lived around Sacramento wherever there was working that's he stayed, I guess.

EM: During this period, were some people from here or people from the Ione area living in Sacramento?

BC: There coulda been, now I wouldn't know, but from Ione over here these, like these here, this here family up here living they didn't come here until way late in the 40's and they're originally from Ione... that's Miwoks

EM: And that family is the?

BC: The Ray Family. That's the, now let's see, that's 1, 2, 3 houses isn't it? (Dal Castro is heard in the background) And Ray's, and Taylor's. Well the Taylor's are Miwoks from Ione or up there on Texas Hill, I think you've heard about Texas Hill. But anyway...

EM: How did you get around in those days when you were going to these Big Times?

BC: Oh if somebody had a car and they would usually tell the old people, "We'll take you over for a certain amount, maybe five dollars, ten dollars. Because my older sister hadn't been driving yet, I don't believe. And uh, that....there was somebody to take you...oh, we had horse and wagon anyway, we in the morning, early morning mom would make lunch and she'd load up the old wagon and we'd take off down here. Then it wasn't Auburn-Folsom Road, it was just the road to Folsom. We'd go all the way down to Folsom on the old road and we'd go through Folsom and just...let's see...you went passed...whatcha call that place...what's electric power thing there and they want to make that big stadium...what's the name of it? (Dal Castro is heard in the background) Yeah, that...down there... (Dal Castro is heard, "Natomas") Natomas. And you got to Mill's Station, and there was a road, there was nothing there no farm, no nothing, way down this side of Mill's because uh, the old....shoot...Bradshaw Hop Farm farther on and the Cordova Vineyard was below Mill's. And you took a shortcut and you come out at Eagle Nest, and then you went on, I call it the Sloughhouse Road, you got the Sloughhouse, and you went on clear on round...I don't know how many, 20 or 25 miles to Ione, would it be? And that's how we got to Ione because we went by horse and wagon.

EM: Now, it's down by that part of the county that some of the farms were that you worked also?

BC: Yes, there was Tom...jiminy...why did I forget that name. That old guy used come to see mom for quite a bit I can't think of his name though, Shanley, Hanley...Hanley! Tom Hanley. And uh, he had corn and he had tomatoes and that's where my dad worked. That's now in-between...in-between...what is it...Sloughhouse and Bridgehouse (Dal Castro confirms) Bridgehouse.

EM: Was this a white man?

BC: Uh-huh, yeah. And right down there that Joaquin Murrieta, what was the name of that golf course? Joaquin Murrieta something, you know they got golfing, they got horses, and hell knows what.

EM: That used to be hops?

BC: No that was tomato and corn. It was old Tom Shanley, Hanley's Place. My dad worked there. He worked there year around because after the corn and tomatoes, there was woodcutting. If not, you went on toward Sloughhouse around Shelton and there was work in there like, if there's still beans to be harvest, like I said. And it was like Old Chama Hop Ranch, Old Ben Hoover Hop Ranch and uh, that's where so many of the Indians lived, right at Elk Grove. That was just...oh gracious...that old Hop Field, they had Indians all year round because they cut wood for the kilns. They cut down on the riverbed. They would cut four-foot length of wood and that went for the kilns.

EM: And that was whose ranch?

BC: Ben Hoover. And uh, Old Man Ben Hoover and uh, I don't know if you know what a kiln is...oh, you do...well, then I don't have to explain it to you.

EM: What kind of people were working down on these ranches and farms besides Indian people?

BC: Oh there was, Mexicans and the Hitanos...Gypsies, there was Russians, some Chinese, not too many Chinese uh....very few...not of Japanese either, Chinese and the Pie-l-ee's, colored...I don't know if they want to be, colored, Negro, Black, or what...But I say, Pie-L-ee's and you know what, Pie-l-ee is ...and what else?... I guess, uh, just a white man...I don't know the white, you know they had their own ways of getting to the places. They either had wagons or these old Jitney's sometimes you'd see an old Model T that looked like these old peddler wagons. That's what people I remember having so much for because they could sleep and cook in that cookhouse as I called it the cookhouse.

EM: Did some of the other people speak different languages?

BC: They did. Like the Russians they had their own, own language. And I can remember those big fat Russian women they would be all dressed in white Sunday morning well I guess they cleaned up for that day because they gonna have their church and their kids and the old ladies, I call them old ladies, mamas and papas. And uh, there must have been to me, thinking about them, there had to be about 15 or more Russians maybe more or less.

EM: Did they have a priest come in for the service?

BC: No, No, somebody it must have been the old papa. It must have been the old papa that did the service. Now the Mexicans they didn't have their church. No, Indians always had their own big times but now the Hitanos...

EM: Gypsies...

BC: Gypsies, you knew what....they had sorta a like uh, praying....Sundays...I don't think there was too much of... The Russians were the ones, oh gracious, I don't think they ever, they never missed a Sunday. They could be working, you know all week in hops and you got dirty and your clothes are, but Sunday we used to say they were just spic and span. Even the kids were spic (and span) they must have scrubbed them down in the riverbank with sand, got them so clean, I don't know. But I know I used to go in and listen...they had their own language too. And, that's what I seen there. Now this was around Sloughhouse and....

EM: Was this in the 20's?

BC: Oh, yes uh huh. I think about the last of the...oh gracious, not the last of the 20's around 23...24. I think that's about the last I seen the Russians. All over in Broderick I know that part of the county is just loaded with Russians. Because their some half-breed Indians married into the Russians there and uh, their kids are half Indian and half Russian. And I think some of the, colored, Pi-l-ee's, married into Russians. But...so I didn't see too many Gypsies. I don't know what ever happened to the Gypsies they either got with cars, fancy cars or... I don't know...I never seen no more Gypsies.

EM: Did the composition of the field, working community change when people got cars?

BC: No, they didn't change they were.... You mean....

EM: What kind of people would be there...

BC: Oh, it would be white, Indians, Mexicans, and these, hitanos (gypsies), pi-l-ee's (blacks), so it was all the same.

EM: How did the cars effect your work?

BC: It was good, it helped out. Because you could, run, run to the store, like if we was anywhere's around Sloughhouse, run to the store get the things you want right handy as to be hitching a wagon and going for a much longer time. But cars come in handy. Our car, mom and dad and us kids, we worked... I don't really know what they paid for their old Star Car, I don't think you seen a Star Car, but it was about a 1923 Star they were put out by Studebaker and my sister start learning to drive that. So, I was in, I was in seventh grade when I learned to drive. And it was a "have"

to case because old people didn't drive, my dad didn't drive, mom didn't drive so when my sister married, the other one married, it was up to me to drive, so I did the driving. And then course, we'd go from here across over on the coast like Santa Rosa and Healdsburg, Sebastopol it was apples, grapes.... (inaudible)

EM: How late, how late did you work in the fields? Were you still working in the fields in the 30's, in the 40's, in the 50's?

BC: In the fields, there was a lack there, because in the 30's ....28, 29 come Depression and it was very hard. We come back here and we didn't go too much down the valleys. Oh, maybe to the hops but not any farther. And come back because Old Man Murray was working here for the, at the slaughterhouse and he got about 15 cents an hour....depression time. So the last I work in the hop fields was the 30's, in the 30's, and I worked through the fruit in the sheds in the 50's when I married.

EM: And then you retired?

BC: I retired working and that's, that's it.

EM: Well, thank you very much, Mrs. Castro.